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ABSTRACT

The five month course of study for grades 9 through 12 offers activity guidelines and a variety of resource materials on American ethnic groups of Chinese, Irish, Italian, and Jewish persons. Focus is upon the cultural diversity of the American people, and the adjustments and contributions of the ethnic groups. The aim of the course is for students to not only gain insight into historical and sociological background but also to understand the minority groups' problems and frustration. The need is for students to develop open-mindedness and cultural awareness. Content is presented using a thematic approach by which themes can be used in any order or at any grade level. Five proposed units are outlined according to ethnic group themes. The first provides a conceptual framework for ethnic groups in general. Other units are: Chinese-Americans, Irish-Americans, Italian-Americans, and Jews in America. Each unit is arranged in four sections that include: 1) course content, dealing with the nature of fundamental concepts: ethnic, race, stereotypes, prejudice, discrimination, inferiority, ethno-centrism, and others: 2) varied sample learning activities; 3) a bibliography; and, 4) a list of audio-visual materials. An appendix contains listings of organizations available for resources in ethnic studies. (SJM)

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CURRICULUM PROJECT REPORT

Limited Distribution
Experimental Materials

ETHNIC STUDIES

ELECTIVE RESOURCE BULLETIN

Junior High School

Intermediate School

High School

SP 002 527

Project No. 4013

These experimental materials were prepared as part of the Curriculum Workshop Program of the Bureau of Curriculum Development in cooperation with the Bureau of Social Studies.

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These materials are being distributed to selected junior high schools, intermediate schools, and high schools for tryout and evaluation. Suggestions for modification of the final publication are solicited and should be returned by June 1, 1972 to:

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Brooklyn, New York 11201

ETHNIC STUDIES

This is proposed course outline for a high school elective and includes the following themes:

OVERVIEW

Theme I - Conceptual Framework Unit

a. Content Outline

b. Sample Learning Activities

c. Bibliography

d. Audio-Visual Materials

Theme II - Chinese-Americans

a. Content Outline

b. Sample Learning Activities

c. Bibliography

d. Audio-Visual Materials

Theme III - Irish-Americans

a. Content Outline

b. Sample Learning Activities

c. Bibliography

d. Audio-Visual Materials

Theme IV - Italian-Americans

a. Content Outline

b. Sample Learning Activities

c. Bibliography

d. Audio-Visual Materials

Theme V - The Jews in America

a. Content Outline

b. Sample Learning Activities

c. Bibliography

d. Audio-Visual Materials

Theme VI - The Puerto Ricans

a. Content Outline

b. Sample Learning Activities

c. Bibliography

d. Audio-Visual Materials

Appendix - Ethnic Studies Resources

Title: ETHNIC STUDIES

Summary of Course:

The social awareness of ethnic groups has led to the development of an elective course in Ethnic Studies. The term elective is not to be construed as elected at the will of the intellectually gifted. The concepts of this course are relevant to all students on all intellectual levels. The teacher must therefore choose the content and learning activities which are best suited for the level of his classes. The themes and case studies in this course of study can be used in any order on any grade level the teacher desires and may become a mini-course in itself. The course of study also provides the opportunities for individual research and the evaluation of pertinent issues for students in an urban environment.

It is essential today for young people to have the ability to critically evaluate and analyze the complex situations confronting the interaction of groups. The ability to think critically requires a knowledge of the facts and an awareness of the influence of emotion on the ability to reason. Not only will the student be called upon to act as a social scientist interpreting the relevancy of sociological information, but he will be asked to be aware of the implications of his individual responses and assumptions. Knowledge and reason will be our vital tool for the student to achieve an understanding of the interaction of groups.

The assumption of the course is that it is not easy for young people to think about ideas, events, peoples, and cultures which they do not understand and therefore will develop stereotypes of groups. The student must draw on his understanding of a culture, a history, a philosophy, and a religion vastly different from his own. The extent of his understanding will be related to the depth, breadth and variety of his store of concepts.

elective social studies

This course of study has as its central theme the cultural diversity (9-12)
of the American people. The material presented in the course attempts to teach the fundamental concepts: ethnic, race, stereotypes, prejudice, discrimination, inferior, ethnocentrism, group conflict, conditioned behavior, cultural transmission of values and assimilation. It examines these concepts through a variety of sources: literature, graphs, political cartoons, music, historical documents,

The content selected is geared to the Jewish, Italian, Puerto-Rican, ✓ :ish and Chinese ethnic groups. This doesn't mean to imply that other ethnic :oups offered little to the development of the United States. However, any attempt) include these other groups within the limitations of a five-month course of :udy would defeat the significance of the course. Teachers should feel free to ıclude similar studies of other groups when there is a relevancy to the needs of ıe school and the community.

>jectives - Ethnic Studies

. To understand that in the process of becoming Americanized almost every group faced unique problems.
. To understand the significance of the environment in which a person lives greatly affects his opportunity for personal growth.
. To realize that almost every immigrant group faced hostility from other groups.
. To comprehend that every society develops its own system of values.
. To understand that prejudice and stereotypes are based on emotions and not on reason.
.. To appreciate the values and traditions of various immigrant groups that have settled in the United States.
. To comprehend that ethnocentrosisms leads a people to exaggerate and intensify everything in their outline which serves to increase prejudice toward other groups.
. To realize that conflicts result when different outlines are incompletely assimilated.
. To identify that immigrant groups tend to form a group cohesiveness until assimilation occurs.
). To signify that members of all societies view their own cultures as superior to other cultures.
.. To understand the difficulties and frustrations faced by immigrant groups that settled in the United States.
:. To appreciate the contributions that immigrant groups have given the United States.
). To develop an open-mindedness, and respect for the opinions and ideas of others.
). To understand the role of minority groups within the urban environment.
). To develop insight into historical and sociological origins of ethnic groups

16. To increase the awareness of the similarities among the ethnic groups of the United States.
17. To provide opportunities for individual research and identification in exploring possible solutions to some of the problems faced by ethnic groups in the United Stat
18. To appreciate the traditions and customs that have been fostered from each generatio
19. To understand the significance of the pluralistic society in American life.
20. To perpetuate an awareness of the ethnic heritage.

Overview

The case studies of the Italians, Irish, Jews, Chinese and Puerto Ricans, are illustrative of the themes and content from which the teacher might select in implementing a course in ethnic studies. The understandings described below are relevant for a study of the ethnic groups chosen. Teachers should be cognizant of the significance of these understandings when selecting the materials for the study of an ethnic group.

1. Immigration from areas other than Western Europe played as a significant role in the development of the United States.
2. All ethnic groups have contributed to the development of the United States.
3. The "new" immigrants entered the United States at a time when rapid individualization had already created a stratified society which was less receptive economically to the "new" immigrants than for earlier immigrants.
4. All ethnic groups have attempted to reconstruct old world societies in America which would provide ethnic identification.
5. Ethnic ghettos played an important role in acculturating the newcomer politically, culturally, and socially.
6. Discrimination and prejudice has forced minority groups to live in slums and has forced upon minority members certain occupational patterns.
7. All ethnic groups have had to deal with stereotypes of their ethnic group.
8. Ethnic groups struggle against prejudice and discrimination has made America more democratic for all.
9. Ethnic groups entered the American stream of life through political and economic advancement within the American society.

THEME I

CONTENT

LEARNING ACTIVITIES

BIBLIOGRAPHY

AUDIO-VISUAL MATERIALS

Overview

11

This theme provides the student with the conceptual framework necessary for the study of ethnic groups. America's ethnic groups have had similar problems and similar solutions to the problems. We begin by considering the nature of the racial and thenic identity and then proceed to the patterns of prejudice and discrimination, the effects of prejudice and discrimination. The emphasis throughout is upon the group awareness of the ethnic groups, the adjustment and contributions of the ethnic groups.

THEME I - The Nature of Racial and Ethnic Identity

What is the nature of the racial identity?

1. Man is divided into 3 broad classification of races
   a. they differ in the frequency of one or more genes which determine the heridatary concentration of physical traits.
   b. racial traits are not fixed, they may fluctuate and disappear in the course of time.
2. There is no evidence of any inborn differences of temperament, personality, character or intelligence among races
   a. differences among races in matters of school performance test are due to environmental and motivational factors
   b. differences are also due to "social class position" in terms of income, education, and occupation.

What is the nature of the ethnic identity?

1. An ethnic group consists of cultural factors not biological factors
2. Social and cultural traits can be compared in an ethnic group to the extent that its culture passes from generation to generation.
3. Ethnic characteristics are the product of learning not inherance.
4. A group with a shared feeling of cultural characteristics is an ethnic group.
5. Some sociologists establish ethnic group to mean any group set off by race, religion, or national origin or some combination of these categories. These categories have a common social-psychological referent, in that all of them

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5. Some sociologists establish ethnic group to mean any group set off by race, religion, or national origin or some combination of these categories. These categories have a common social-psychological referent, in that all of them serve to create, through historical circumstances, a sense of peoplehood for the group.
6. America's ethnic group were at one time concentrated in particular areas of the country, the areas of concentration have diminished with growing industrialization, internal migration and the appearance of successive generations.
7. In America, most ethnic groups began its life at the lowest economic and social scale.

Concepts:

No scientific basis has been uncovered for determining the superiority of one culture over another (A-S)

Cultural differences of ethnic groups are the products of habits, attitudes, beliefs and institutions developed in the course of adjustment to their environment (A

The Patterns of Prejudice and Discrimination

What are the patterns of prejudice?

1. Prejudice can be based on the over-categorization of unclear impressions.
2. Ethnic prejudice is based upon faulty and inflexible generalizations.
3. Prejudice is characterized by fear and anxiety in relation to the group against which it is directed.
4. Prejudice can be directed at a whole group, as well as, to an individual member.
5. When prejudice is part of the individual culture, it can move its direction from one group to another.
6. No two cases of prejudice are precisely the same.
7. Prejudice is based upon economic competition.

What are the patterns of discrimination?

1. Discrimination is categorical when it is applied to all members of the minority.
2. Discrimination occurs only when denying to individuals or groups, equality of treatment which they seek.
3. Discrimination may operate to create unequal rewards for work that is done in wage differentials or access to promotion.
4. Discrimination may operate in the sphere of political rights, thus limiting access to the ultimate channel of power.
5. Discrimination is practiced chiefly in covert and indirect ways, and not primarily in face-to-face situations.
6. Sterotype is an oversimplified generalization that emphasizes only selected traits of another group.
7. A sterotype is an exaggerated belief associated with a category.
8. A sterotype applied to one group of people at one time may be applied to another group at a later time.
9. Sterotypes may include physical characteristics, cultural practices or beliefs and myths.
10. Sterotypes represent a categorical response to religious, ethnic and racial groups

11. Scapegoating can be based on the frustrations of an individual who blocks out from realizing his needs or desires.
12. An enraged person needs to vent his emotions and makes no difference against whom he directs his aggressive feelings.
13. Some sources for the displacement of hostile aggression are preferrable to others.

Related Concepts

Racism produces prejudice and discrimination. (A-S)

Members of different racial groups show a considerable overlap in abilities. (A-S)

The Effects of Prejudice and Discrimination on the Ethnic Group

Has prejudice and discrimination affected the self-image of the ethnic group?

1. Churches that regard their particular religion as superior to others affects the self-image of the ethnic group.
2. Education places a disproportionate value upon the contributions of northern and western European immigrant groups.
3. The mores of the community rate the culture of middle class America as better than the culture of an ethnic group with a lower socio-economic status.
4. The ethnic group wards off prejudice and discrimination by cherishing certain binding ties of an old world tradition and affords its members a community medium through which they gain the values of personal belonging, group recognition and social satisfaction.
5. Ethnic groups acquire stereotypes about themselves.
6. Prejudice and discrimination creates "hurt" personalities and makes adjustment to American life more difficult.
7. Language is a vital factor which affects the self-image of the individual; therefore, he tends to stay with those who speak his language.

Concepts:

Democratic governments provide protection for the rights of individuals and minority groups. (P-S)

The environment in which a person lives greatly affects his opportunities for personal growth and development. (A-S)

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Ethnic Groups Attempt to Adjust to American Life

How have ethnic groups attempted to adjust to American Life?

1. Ethnic groups feel alienated when they feel a sense of powerlessness in mass society.
   a. ethnocentric feelings increase when ethnic groups are denied admittance to mass society.

b. ethnocentrism insulates the thoughts and ways of the ethnic group from the thought and ways of the dominant group.

2. Ethnic groups restore a sense of the old world by establishing ethnic communities in which they will be accepted by their "own".

a. a form of communal life is developed.

b. they form their own burial and insurance societies, churches of their native faith and in the native language.

3. The ethnic enclaves act as decompression chambers in which the immigrants can adjust to their new society.

. Ethnic groups establish organizations to enhance their self-image, e.g. educational establishments, fraternal societies, national, cultural organizations, and self-defense committees.

5. Psychological, economic and social discrimination foster the growth of ethnic organizations because it permits the ethnic group to maintain a degree of social status.

6. Ethnic groups have adjusted to American life through the traditional political party system.

7. The political machine operated on the basis of patronage and personal favors. It was more meaningful and helpful to the immigrant than the impersonal abstract government advocated by municipal reform.

8. The immigrant press and mass media aided the immigrant adjust to American life.

Man lives in groups. (A-S)

a. The family is the basic unit of human society.

b. Family organization has taken different forms in different societies and at different historical periods.

c. Man organizes many kinds of groups to meet his social needs.

d. Group living requires cooperation within and between groups.

Man develops social processes and institutions to insure group survival, provide

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Man develops social processes and institutions to insure group survival, provide for order and stability, and adapt to the dynamics of change. (A-S)

a. To achieve its goals, every society develops its own system of values.

b. Men and civilizations have been motivated by moral and spiritual values and beliefs.

c. Children are taught the values, skills, knowledge, and other requirements for the continuance of society by their parents, peers, the school, and other agencies.

Ethnic Groups Have Created a Group Awareness

How have ethnic groups created a group awareness through community?

1. Human groups tend to stay apart because of pride in one's own culture.
2. Strangers in an unfamiliar world tended to help each other in meeting the numerous problems of adjustment.
3. Each immigrant group anxious to preserve traditional ways, at first, endeavored to create a subculture of its own.
4. Separation undertakes to maintain or realize a separate group identity.
5. To preserve the familiar cultural pattern of the old country; an effective formal institution such as a church, a school and a newspaper were established.

How have ethnic groups created a group awareness through the family?

1. The family is made up of parents and children with occasionally a grandmother or grandfather living in the same house.
2. The family is the basic primary group around which the major tasks of social life are organized.
3. When the father or his family exercises control of the family - it is called patriarchal.
4. Matriarchal families are those in which control is exercised by the mother.
5. The consanguine (extended) type of family is based primarily on blood relationship rather than on marriage.

How have ethnic groups created a group awareness through religion?

1. The religious institution had formality and structure for the ethnic group.
2. The religious institution was carried across with the immigrant from the old world.
3. Immigrants preserved their identity and source of security in a new world through their religious convictions.
4. The house of worship was an integral element in the lives of the immigrant.

How have ethnic groups created a group awareness through education?

1. Each ethnic group attempted through supplementary schools to communicate to the next generation the tongue of its ancestors.
2. Schools which emerged in the ethnic community were developed to keep the individual assimilated to the religious group.
3. The ethnic school acquainted the individual with linguistic, religious and

How have ethnic groups created a group awareness through fraternal organizations?

1. The ethnic groups organized their societies after the old village council in the old country.
2. Various mutual aid societies were organized along the lines of nationality.
3. Immigrant organizations represented communal attempts to meet material needs in times of crisis.
4. The immigrants established their societies to satisfy the desire of their members for companionship and familiar surroundings.
5. The ethnic organizations served to attach newcomers and their children to the cultures of their homeland.

How have ethnic groups created a group awareness through mass media?

1. The immigrant was interested in learning about himself through social activities of his community.
2. The immigrant press was concerned with keeping alive the memories of the old country than with easing the adjustment to the new country.
3. The immigrant press (between 1884-1920) published 3,500 foreign language newspapers.

How have ethnic groups created a group awareness through ties to homeland?

1. Ethnic groups have shown an association with homeland during times of crisis.
2. The parade enabled entnic groups to create group solidarity.

Related Concepts

The culture in which a man lives influences his thoughts, values and actions. (A-S)

Societies vary in culture. (A-S)

Societies vary in culture. (A-S)

Man is a product of his past. (History)

LEARNING ACTIVITIES

Theme I

The teacher can begin the conceptual framework by dividing the chalk board into as many columns as there are students in the class. Ask the students when you hear the name (name of Ethnic group) what comes to your mind? If the class presents you with the classical sterotypes like:

Italians-Mafia

Jew-Miser

Irish-drunk

How did people gain impressions like these?

Do you have any (Italian, Jewish, etc) friends? Do they fit the characteristics that we placed on the board?

What effects would these stereotypes have if people believed they were true?

How is prejudice taught and learned?

21

The Roots of Prejudice

Scholastic Magazines

The teacher can select some of the quotations that follow to motivate classroom discussions:

1. What is prejudice? How is prejudice taught and learned.

2. What's the difference between a race and ethnic group?

"A prejudice is a vagrant opinion without visible means of support."
Ambrose Bierce in The Devil's Dictionary, 1906.

"The chief cause of human errors is to be found in the prejudices picked up in childhood."
Rene' Descartes, 17th century French philosopher

"All those who believe in the visibility of ghosts can easily see them, so it is always easy to see repulsive qualities in those we despise and hate."
Frederick Douglass (1817-95), American abolitionist

"He finds his fellow guilty of a skin not colored like his own."
William Cowper, 18th century English poet

"Prejudice is the bandage that protects a sore segment of the brain."
Ben Hecht, American novelist and playwright (1894-1964)

"Man's relations with his fellow man cannot today be considered a sectional problem - or even a national one. It involves mankind all over the world, and in our time looms as the great frontier in the forward advance of the human race."
Frank Stanton, president of CBS

"Prejudice is never easy unless it can pass itself off as reason."
Wm. Haglitt, English Essayist (1778-1830)

"It is easier to smash an atom than to smash a prejudice."
Anonymous

"It is never too late to give up our prejudices."
Henry David Thoreau, American author and philosopher (1817-1862) in Walden

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Lewis in *Milwaukee Journal*

"Even some Americans haven't discovered America yet."

The teacher might select some graphs which illustrate discrepancies between blacks and whites in economic advancement, education, etc.

Questions for skill development:

1. What information can we obtain from these graphs?
2. What differences exist between blacks and whites?
3. What sterotypes might these graphs create?
4. What information would we need to disprove the sterotypes?
5. What factors might help us explain the differences between blacks and whites?

Follow-up Activity

Ask students to read Carl C. Brigham's article.

Ask students to rewrite the article as a bar graph.

What sterotypes might the graph support?

Why might statistics and graphs be dangerous to use without additional information?

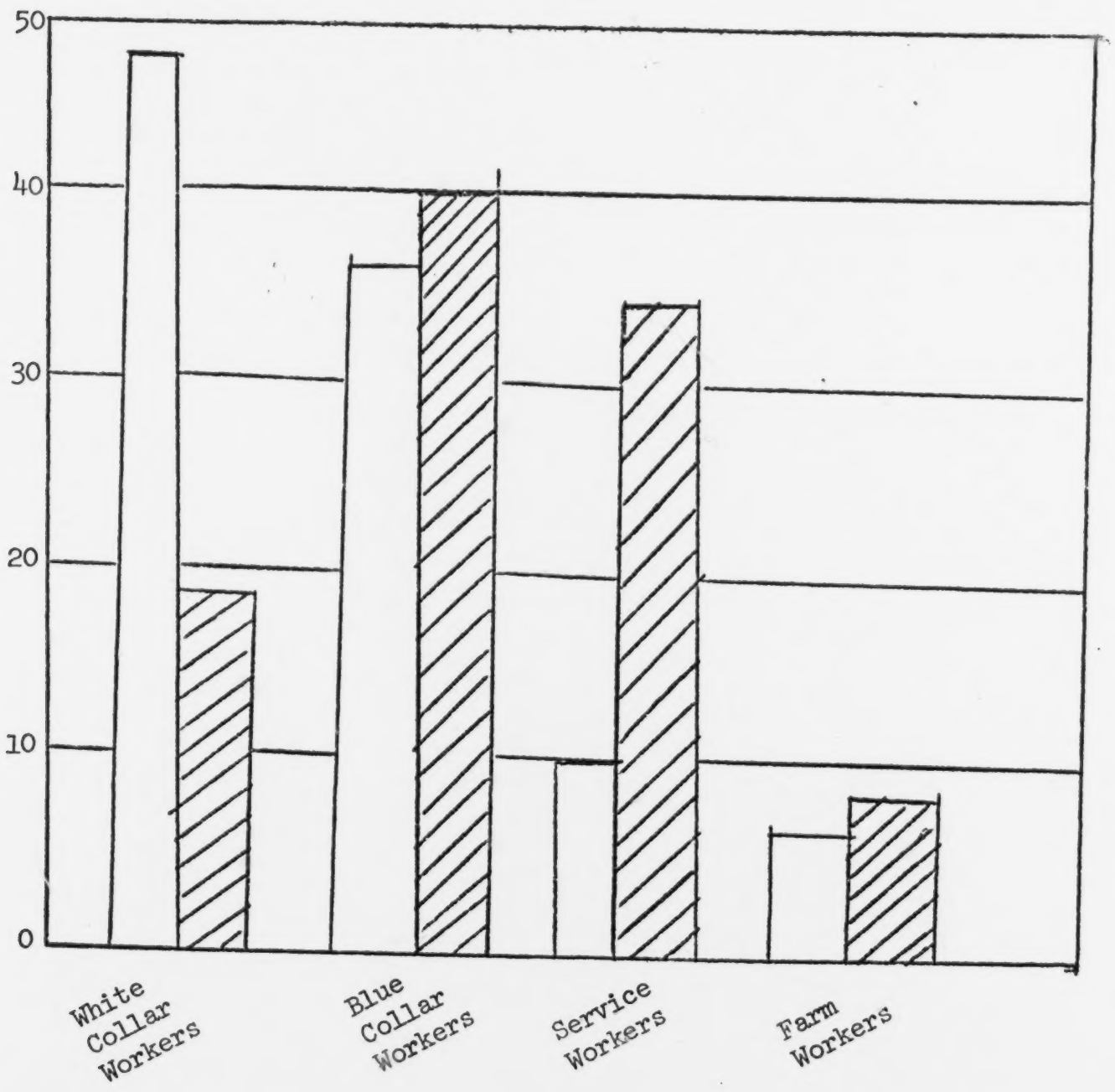
What factors might disprove Brigham's argument?

What is Berkson's major theme? Do you agree? Why?

What conclusions might Berkson make if he were shown your graph?

Ashbey Montagu wrote a book entitled Race: Man's Most Dangerous Myth. Can race be a dangerous myth? Explain.

Non-whites are concentrated in the low-paid occupations.

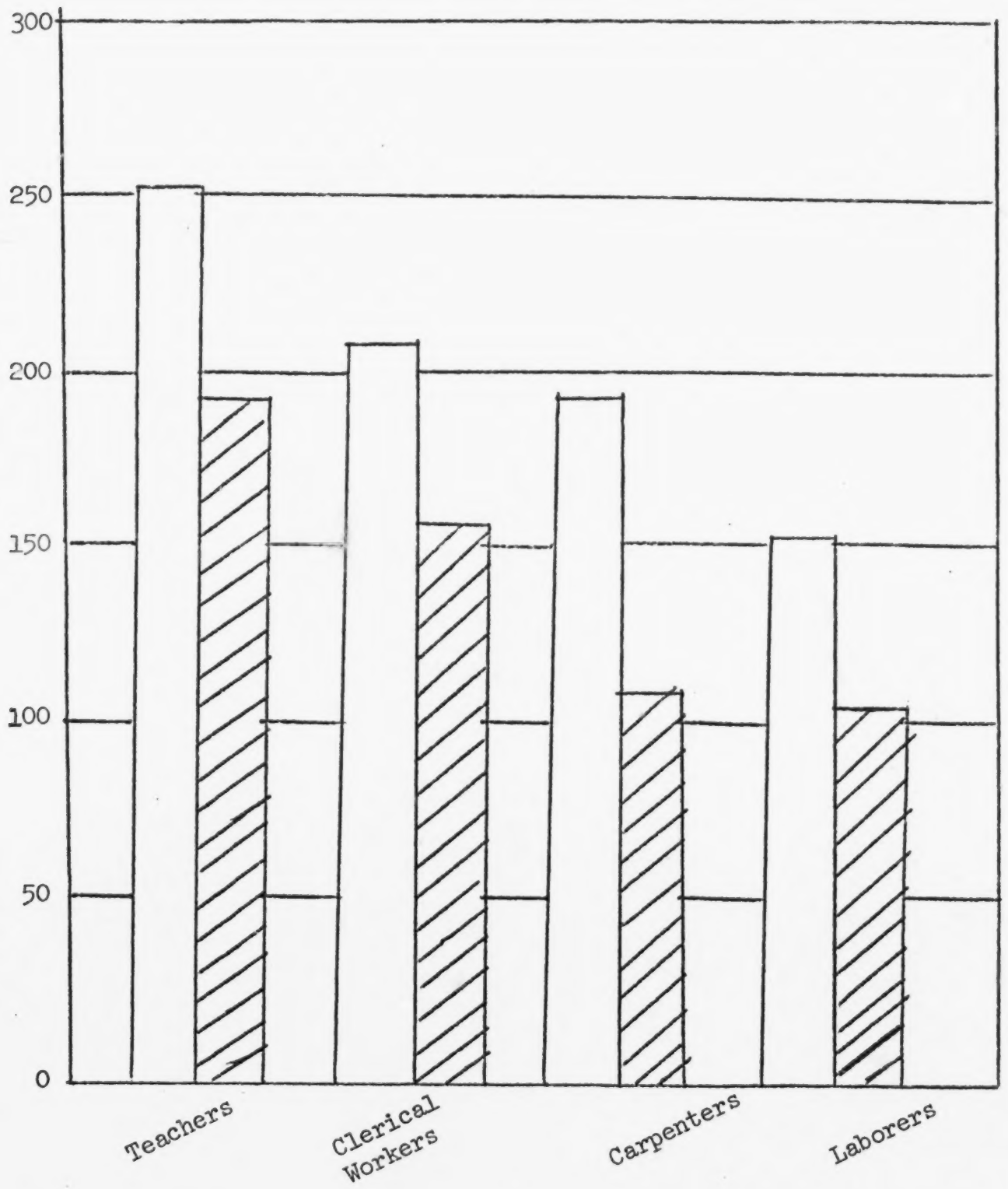


Percent of white work force

Percent of non-white work force

(April, 1963)

Non-whites are paid less when they do same work as whites.



(Lifetime earnings in)
(thousands of dollars, 1960)

Mr. N. Fisher

Our study of the army tests of foreign born individuals has pointed at every step to the conclusion that the average intelligence of our immigrants is declining .... the migration of the Alpine and Mediterranean races (from southern and eastern Europe) has increased .... (and) .... The representatives of the Alpine and Mediterranean races in our immigration are intellectually inferior to the representatives of the Nordic race (from nothern and western Europe) which formerly made up about 50% of our immigration .... We may consider that the population of the United States is made up of four racial elements, the Nordic, Alpine, and Mediterranean races of Europe, and the negre. If these four types blend in the future into one general American type, then it is a foregone conclusion that this future blended American will be less intelligent than the present native born American, for the general results of the admixture of higher and lower orders of intelligence must inevitably be a mean between the two.

Carl C. Brigham

A Study of American
Intelligence

Apart from the dubious assumption of the superiority of one race over another, whatever evidence we have should utterly refute the idea that knowing a man's race you could know very much about his mental and moral characteristics. The variability amongst individuals of the same race with another are so great in the measurement of any trait in original nature, that "race" becomes a useless criterion for determining an individual's place on any scale .... It is erroneous to fly to the conclusion that the inferiorities and evils when they do exist are caused by the race of the immigrant. What is more probable is that social and governmental conditions in other lands are to beblamed ....

America, it should be remembered, does not exist for the benefit of any one class of persons, whether we consider the grouping economic, political, or racial. The idea that the predominating stock of the inhabitants of the United States is Anglo-Saxon is a myth. The composite American is a multi-form hyphenate: Scotch-Irish-English-German-Polish-Jewish-Italian-Russian, etc., etc.... To conceive of America as belonging exclusively to one race, because priority of habitation has given it a divine right to possession of the land, is a notion contrary to democracy. Indeed, this minority, due to its priority and to the undoubted excellence of native gifts, has stamped its culture ineffaceably upon American life, its language, its political organization and spiritual aspirations. The influence of this group outweighs, justly, that to which its numerical strength would entitle it. To say, however, that American institutions and forms of life have once and for all been fixed by the fathers of our country and that the newcomers, the majority, must mould themselves into these forms, is itself contradictory to the principle of freedom upon which these forms are built. Even under the conditions of Russian persecution the Jew was permitted to speak his own language and to live in many senses an independent cultural life. But if a conception of Americanism as here outlined is to be followed, such rights would be taken from him, in this country whose distinct and peculiar excellence lies in its gift of freedom. The result of such a program of Americanization is a tyranny over the beliefs and minds of men worse than the economic

It is possible to speak of justice, duty, service and loyalty, of law, order and government in other languages than English. Yet too often does the "Americanization" theory imply that righteousness is Anglo-Saxon exclusively and that foreign languages ought therefore not to be tolerated.

Isaac B. Berksen

Theories of Americanization

Bernard Feder, Viewpoints U.S.A.

RECOMMENDED FOR USE WITH SLOW LEARNERS

It is rainy afternoon and you are home perhaps with your younger brother or sister, niece or nephew or cousins. The children are between the ages of 7-9. You find this poem by Robert Louis Stevenson entitled, Foreign Children, and you read it to them.

After you read the poem you ask the children the following questions:

1. What different types of children are mentioned?
2. What are some of the differences between you and the children mentioned?
3. Would you like to eat some of the foods and do some of the things the foreign children do?
4. How do you think you're better off than the foreign children?

What answers do you expect the children to give you for each questions asked?

Do you think it was a good poem to read to children?

Read Kiplings short poem "They and We."

If Kipling met Stevenson - What would they say to each other?

How do the children's answer illustrate Kipling's theme?

If you were living in the Orient how would the conception of Americans differ?

If you were walking through the halls of your school and you overhead your friends make the following statement:

"It makes me sick just thinking about my kids going to school with those Puerto Ricans."

"Every time I see a Negro on the street at night I get scared stiff."

"Don't you hate the way Jews exploit everybody? I simply can't stand them."

"I know it's wrong but I shiver at the thought of rooming with an African student next year."

What reasons prompted these statements?

What statements would you make to your friends in answer to their statement?

FOREIGN CHILDREN

Robert Louis Stevenson

Little children, Sioux or Crow,
Little Frosty Eskimo,
Little Turk or Japanese,
Oh! don't you wish that you were me?

You have seen the scarlet trees
And the lions overseas;
You have eaten ostrich eggs,
And turned the turtles off their legs.

Such a life is very fine,
But its not so nice as mine:
You must often, as you trod,
Have wearied not to be abroad.

You have curious things to eat,
I am fed on proper meat;
You must dwell beyond the foam,
But I am safe and live at home.

Little children, Sioux or Crow,
Little Frosty Eskimo,
Little Turk or Japanese,
Oh! don't you wish that you were me?

* * *

All good people agree,
And all good people say,
All nice people like Us and We
And everyone else is They:

But if you cross over the Sea,
Instead of over the way,
You may end by (think of it!) looking on We
As only a sort of they!

Rudyard Kipling, "We and They," in
Debits & Credits, London:
Macmillan, 1926, pp. 327-28.

Learning Activities

1. The teacher might select national anthems from several national groups. The teacher can then ask the class the following questions:

   a. What are the ideals of the group according to the anthem?

   b. How would the ideals compare with American ideals?

   c. Would there be conflict between these ideals?

   d. How would an ethnic group with these ideals react when they come to America, a strange environment.

2. Songs from musicals can offer a springboard for inquiry. The theme in South Pacific has as its central theme the meeting of different cultures. A song which is useful is "carefully taught." The problems of people from different cultures coming together is also apparent in The King and I.

Learning Activities: Adapted from Anthropology Curriculum Project. University of Georgia, January 1970.

The Interview with an Informant

Assume you are a cultural anthropologist and you are studying a portion of American culture. You want to find out how people define race and some of the beliefs they have about race. One method you might use is the interview method.

Use the following interview questionnaire as a guide and obtain between 7 to 10 interviews. Record each person's response during or after the interview.

Interview Questionnaire

1. What does the word race mean?
2. How many races are there?
3. What are they?
4. Why are there different races?
5. How would you describe these different races?
6. Are there some races you don't care for?

After each interview you might ask yourself these questions:

1. Did the person seem hesitant or nervous about the questions? (Did he become emotional?)
2. Did his answers reflect a knowledge of race as a social concept or as a scientific concept?

Learning Activities

Adapted from Anthropology Curriculum Project, University of Georgia, January 1970.

Mending Wall by Robert Frost

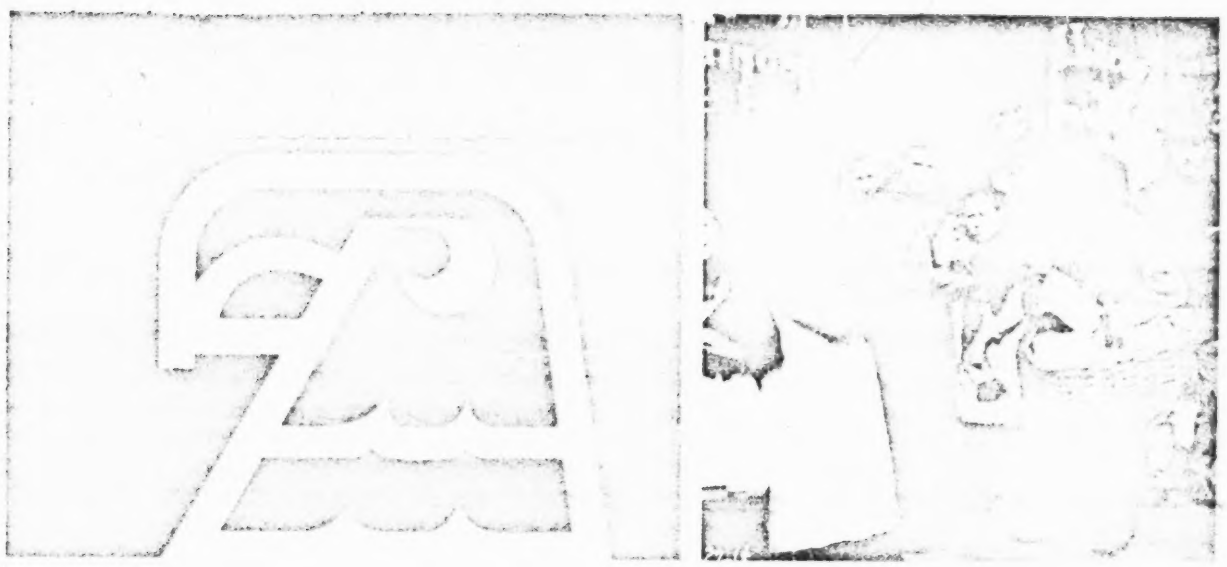
1. Why does the neighbor in the poem say "Good fences make good neighbors?" From whom did he learn this?

2. Frost obviously feels walls are not necessary but he does not mention this to his neighbor. Why?

3. What does the poem suggest in terms of in-group and outgroup?

4. How might the poem be an analogy for a society divided by segregation?

Issues Today, AEP Publications, March 1, 1970, pps 4-5.



The Drive for Ethnic Power: Making a Myth Of the 'Melting Pot'?

HEARD any good "Polish" jokes lately?

How about a few Italian jokes? Or "Jewish" or "Hungarian" or "Slovak" or "Irish" or—

But wait a minute. Isn't this the United States of America, the world's great "melting pot" of nations where everyone gets boiled down to John Doe, *American?*

Not quite. A lot of Americans still think of themselves as "hyphenated" Americans—Italian-American, Polish-American, Hungarian-American.

Millions still cling to the customs, language, and traditions of the lands from which they—or their ancestors—sprang.

And millions of other Americans—blacks, Indians, Puerto Ricans, and Mexican-Americans—in large part stand aside from the mainstream of American life and culture.

The pot is still boiling; immigration has doubled since a new immigration law in 1965 removed the restrictions that sought to preserve the nation's 1920 ethnic balance.

Increasing numbers of Italians, Greeks, Chinese, Filipinos, Poles, and Yugoslavs are replacing the declining numbers of previously favored Northern Europeans.

Gone is the fear and resentment of an influx of "foreigners" into America, yet doubt of America's capacity to absorb them still exists.

And today there is growing interest in the process of acculturation—what makes an American, what course the nation must follow in seeking to resolve into harmony the diversity of peoples that is America.

The persistence of ethnic identity, or what a presidential commission has called "the myth of the melting pot," is the subject of a series of far-reaching conferences being held across the nation.

These sessions seek to determine just what it is that makes ethnic identity, how it helps hold groups together and gives members of those groups a sense of belonging.

They will examine conditions and institutions—the neighborhood church

or synagogue, family, jobs, and schools—that permit ethnic communities to keep their identities.

Statistically, this ethnic concern is understandable. Some 34 million Americans, or 19 percent, may be considered "ethnic." That is the number listed by the most recent census as of "foreign stock," which the Census Bureau defines as either foreign-born or with at least one foreign-born parent.

Others have defined "ethnic" as any individual who differs from "the basic white Protestant Anglo-Saxon settlers by religion, language, and culture."

And while ethnic groups are being studied and discussed, they themselves have taken on a new militancy.

The cries of black power, red power, and brown power have been joined by those for "ethnic" power.

And it is the ethnic fraternal orders—the Sons of Italy, the Polish Falcons, the Hibernians, the National Slovak Society—that are raising these cries.

Today there is hardly a hyphenated American alive who does not have some kind of ethnic spokesman, some promoter of his national heritage, some organization prepared to appeal for his vote or to protect him from slights and slanders.

And black Americans share with members of white ethnic groups in the quest for cultural identity. No other ethnic group in the U.S.—except the American Indian—has suffered society's rejection and repression so durably and deeply as black Americans.

Finding a cultural identity within white society has become a key element for many blacks in the movement to improve the lot of black people generally.

This new cultural awareness, this new emphasis on ethnic identity and ethnic action, has brought to the fore once again the decades-old debate over "Americanization." The debate is focused on a conflict in values between cultural pluralism and the "melting pot" that has led Americans into the search for answers to basic and persisting questions.

What is the proper balance between the need for cultural cohesion and the desirability of contributions of minority cultures in a pluralistic society? Can the melting pot idea succeed? Does America offer minorities a chance to participate fully in American life? Does it compel them to give up old ways for new in order to participate? Or does it compel them to give up old ways for new and still deny them participation? ■

Questions for Inquiry and Discovery

1. Should minority hold on to their old world ties?

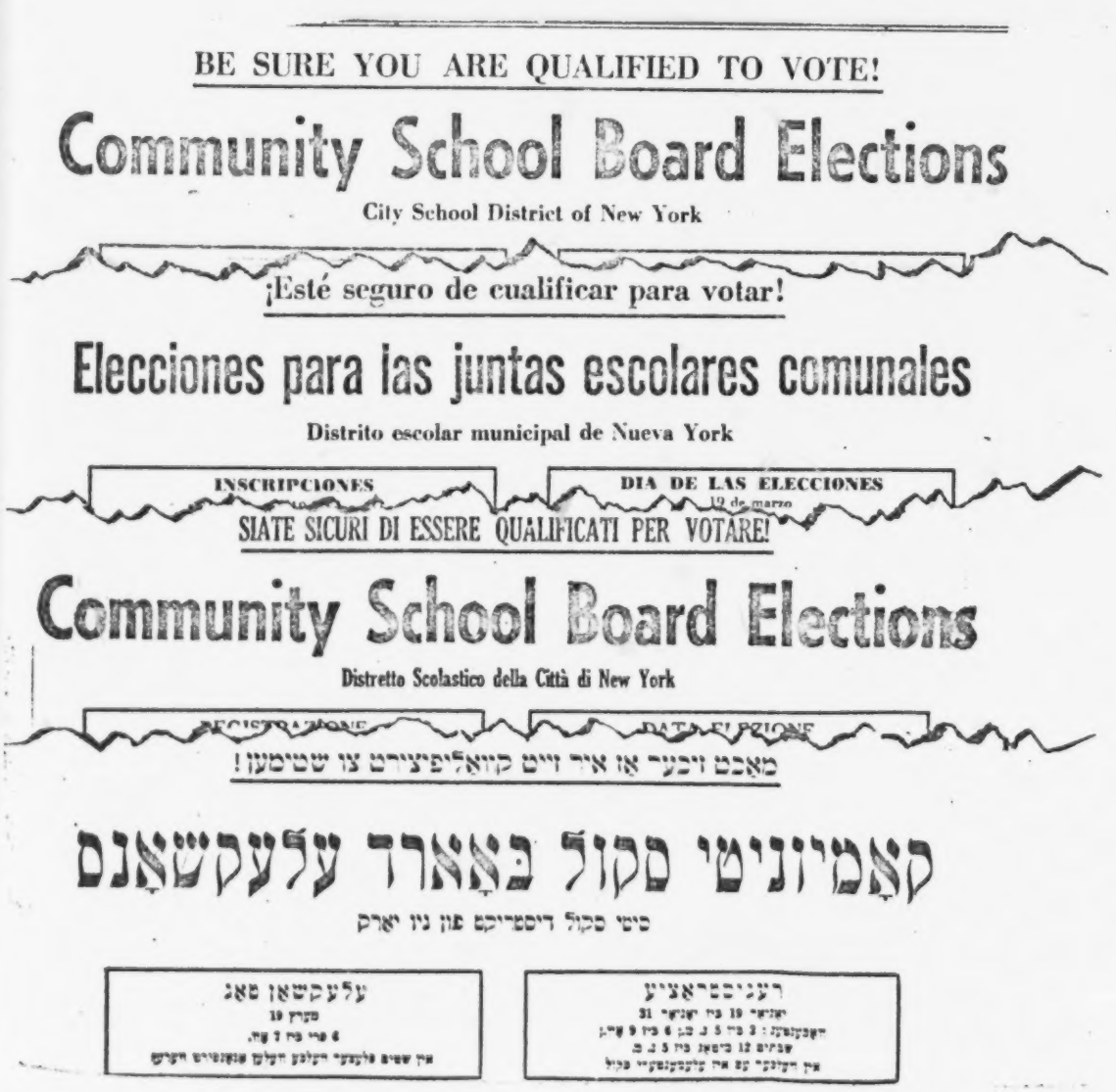
2. If people think of themselves as hyphenated Americans, can America be a melting pot?

3. Should minorities be compelled to give up their ethnic traits?

4. Can a person be culturally aware and still be an American?

G E N E R A L L E A R N I N G A C T I V I T I E S

Questions for Discovery and Inquiry


BE SURE YOU ARE QUALIFIED TO VOTE!
Community School Board Elections
City School District of New York
¡Esté seguro de cualificar para votar!
Elecciones para las juntas escolares comunales
Distrito escolar municipal de Nueva York
INSCRIPCIONES
DIA DE LAS ELECCIONES
19 de marzo
SIATE SICURI DI ESSERE QUALIFICATI PER VOTARE!
Community School Board Elections
Distretto Scolastico della Città di New York
מאכט זיכער אַז איר זייט קוואַליפיצירט צו שטימען!
קאַמיוניטי סקול באָארד עלעקשאַנס
סיטי סקול דיסטריקט פון ניו יארק
עלעקשאַן טאָג
19 מערץ
רעגיסטראַציע

What is the purpose of this statement?

Why is the statement written in different languages?

What does the statement tell us about New York City?

Theme I

Audio-Visual Materials

Charts

Makers of the U.S.A. 40 X 30 Friendship Press, New York

Films

America, America - Warner Brothers

An American Girl - 30 min. Jewish Community Relations Council

Cast the First Stone - 42 min. ADL

Day in the Night of Jonathan Mole, 32 min. National Film Board of Canada

Echo on an Era - 11 min., McGraw-Hill

Everybody's Prejudicial - 21 min. Oregon State AU

Exploding the Myth of Prejudice - Warren Schloat Productions, New York

Immigration in American History, Coronet Films

General

Films

Minorities Have Made America Great, Warren Schloat Productions, Inc.

New Americans, 77 min. ADL

One God, 37 min. ADL

One People, ADL

Our People, ADL

Passport to Nowhere, Philadelphia Friendship Council

Picture in Your Mind, 16 min. ADL

Prejudice: The Invisible Wall - Folkways and Schlostic Records

That's Me, McGraw-Hill

The Eye of the Storm - 30 min. ABC Television

The Ghetto Pillow - 21 min. McGraw-Hill

The Golden Door - 15 min. ADL

The Greenie - National Council of Christians & Jews

Theme I - General

Films

The High Wall, 32 min. ADL

The Inheritance, 60 min. Amalgamated Clothing Workers of America

The Island called Ellis - 53 min., McGraw-Hill

Voyage to America - 12 min. Department of Commerce

Where Is Prejudice - NET

Who Are the People - 10 min. Coronet Films

Your Neighbor Celebrates - 26 min.National Council of Christians & Jews

Filmstrips - General

American Counterpoint - Philadelphia Fellowship Commission

Exploding the Myths of Prejudice, Warren Schloat Productions

Exploring Moral Values, Warren Schloat Productions

Ghetto - Critical Thinking Filmstrips

Immigration: The Dream and the Reality - Warren Schloat Productions

Immigration and Industrialization, Warren Schloat Productions

Immigration and the Labor Supply - Critical Thinking Filmstrips

Immigration - The American Dream - Critical Thinking Filmstrips

Filmstrips

Minorities Have Made America Great - Warren Schloat Productions

Germans-Jews

Irish-Mexican Americans

Italians-Orientals

-Puerto Ricans - Warren Schloat Productions Part I and Part II

Our Cultural Heritage 1789-1860, U.S. Series Filmstrip

Out of the Mainstream

Chicono

New York Puerto Rican, Warren Schloat Productions

Relocation of Japanese-Americans

Right or Wrong - Part I and Part II, Berger Productions, Inc.

Second-Generation Americans, Critical Thinking Filmstrips

We Are Brothers - Public Affairs Committee

What is Prejudice, Warren Schloat Productions

Records

Immigration and Industrialization, Warren Schloat Productions

The Inheritance - Amalgamated Clothing Workers of America

Who Built America - Folkways & Scholastic Records

Simulation Cames

Ghetto - Western Publishing Company, Inc., Wayne, N.J.

Japanese-American Relocation

A Case of Prejudice and Discrimination, Alcott Forward, Inc., Hartsdale, N.J.

Tapes

America's Culture Heritage

In Service Television Course

Human Relations Unit, Board of Education, New York City

New Frontiers of Human Freedom

ALu Instruction - Coliseum, 131 Corvallis, Oregon

We are Americans: Our International Heritage - AlU Instruction Coliseum, 131 Corvallis, Oregon

Transparencies

Immigration 1820-1860 Keuffel & Esser, N.Y., N.Y.

The American Dream, The Ideal Myth

Theme I

39

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Student - S

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THEME II - Chinese-Americans

Content

Learning Activities

Bibliography

Audio-Visual Materials

THEME II - CHINESE-AMERICANS

The Nature of Chinese Immigration

Why did the Chinese emigrate to the United States from 1840 to 1882?

1. Large-scale immigration originated in the late 1840's due to the Taipang rebellion which paralized trade and industry in Southeastern China.
2. The Gold Rush of the 1850's brought a labor force into California.
3. The construction of the transcontinental railroad speeded the eastward movement of the Chinese into regions previously unsettled.

What were the patterns of Chinese immigration?

1. Most immigrants came from the province of Kwantung and port cities along the coast.
2. Some 300,000 individuals entered the United States between 1850-1882.

Why did the Chinese emigrate to the United States between 1882-1970?

1. Between the enactment of the Chinese Exclusion Act in 1882 and its repeal in 1943, only small groups of Chinese immigrants entered this country.
2. During the twentieth century, immigrants came into the United States illegally from mainland China and the Crown Reasons colony of Hong Kong.
3. The Displaced Persons Act of the Refugee Relief Act (1953) permitted many immigrants to become permanent residents and citizens of the United States.

Related Concepts

The Nature of Immigration

1. The migration of peoples has produced change. (H)

Why did the Chinese emigrate to the United States from 1840 to 1882?

1. Large-scale immigration originated in the late 1840's due to the Taipang rebellion which paralized trade and industry in Southeastern China.
2. The Gold Rush of the 1850's brought a labor force into California.
3. The construction of the transcontinental railroad speeded the eastward movement of the Chinese into regions previously unsettled.

What were the patterns of Chinese immigration?

1. Most immigrants came from the province of Kwantung and port cities along the coast.
2. Some 300,000 individuals entered the United States between 1850-1882.

Why did the Chinese emigrate to the United States between 1882-1970?

1. Between the enactment of the Chinese Exclusion Act in 1882 and its repeal in 1943, only small groups of Chinese immigrants entered this country.
2. During the twentieth century, immigrants came into the United States illegally from mainland China and the Crown Reasons colony of Hong Kong.
3. The Displaced Persons Act of the Refugee Relief Act (1953) permitted many immigrants to become permanent residents and citizens of the United States.

Related Concepts

The Nature of Immigration

1. The migration of peoples has produced change. (H)
2. No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds.(A-S)

The Chinese Create a Group Awareness

1. The Chinese identify with the mongoloid race.
2. Mongoloids are medium tall, to medium short, and most but by no means all, have a fold of flesh called the epicanthic fold in the corner of their eye.
3. Their hair varies between brown and brown-black in color, and tends to be straight.

4. The mongoloid race is found principally in Central Asia and the Far East.

What role did the Chinese community play in creating a group awareness?

1. Chinatown
   a. Chinatown communities developed first from the immigration of people seeking economic and social improvement.
   b. Chinatown became a center of social, economic, cultural and political activity within a non-Chinese society.
   c. Most chinatowns were situated near railroad stations. For example, in Boston, Pittsburgh and St. Louis to be near relatives. In New York City and San Francisco, however, they were situated near the docks for incoming immigrants.
   d. As the anti-Chinese movement gained support, the Chinese sought sanctuary in their own ethnic communities hoping to avoid conflict.
   e. The Chinese assumed partial economic control of their districts as other immigrant groups moved out.
2. San Francisco - Example

   San Francisco's Chinatown is the oldest and the largest.
   a. Chinese settlement in the United States
   b. The Chinese quarter in San Francisco was established as a racial quarter but also as a place for self-protection and companionship.
   c. San Francisco's Chinatown was the immigrant's first settlement in the western world.
3. New York City - Example
   a. The beginning of New York City's Chinatown occurred between 1872-1882.
   b. Chinatown became a center for the redistribution of Chinese goods especially foods for the great Chinese restaurant industry throughout the New York City area.
   c. Culturally and politically, New York's Chinatown supports five

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   c. Culturally and politically, New York's Chinatown supports five newspapers, three schools, book stores, printing houses and movie theaters.

   d. In the mid 1920's people of Chinese background moved to more desirable locations as their economic status improved.

   e. Second and third generation Chinese-Americans have established enclaves around New York City. For example, Near Columbia University Forest Hills, Rego Park, Flushing and parts of Long Island.

f. New York City's Chinatown is not only a mecca for tourists, but also a close-knit community. On holidays and Sundays, Chinese individuals from the city and from the suburbs visit Chinatown to have a good meal, meet friends, visit relatives, and receive letters from Hong Kong or Taiwan.

How did the Chinese family create a group awareness?

1. Chinese allegiance and loyalty are devoted more to the family than to the state.
2. In the past the Chinese family has been extended - the grandparents, their unmarried children, their married sons together with their wives and children lived in one household.
3. The youngsters have no voice in the family, but simply obey orders from the father (patriarch).
4. Sons can establish independent households (patrilocal). The authority of the household is ascended through the male line (patrilineal).
5. The parents have the duty of rearing the children. The children have the obligation, if necessary, of supporting their parents. All relatives are duty bound to assist one another in case of need or distress.
6. As the child becomes the man his role shifts from a man of action to a man of counsel.
7. Marriage was not common among members of the same clan; young women were encouraged to marry into households of other clans.
8. (First and second generations of early Chinese immigrants who wished to maintain a family) usually returned to China to marry and sent for their wives a few years later.
9. Women played an important role in family businesses. For example, in restaurants and laundries.
10. Some Chinese people observe a retirement age, especially those individuals who are self-employed.

How did religion create a group awareness for the Chinese?

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How did religion create a group awareness for the Chinese?

1. The four great religions of China are Taoism, Buddhism, Mohamedanism and Christianity.
2. The religion of the early Chinese immigrants was a fusion of the popular aspects of Buddhism and Taoism.
3. The Chinese immigrant joined the Roman Catholic Church in the beginning of the twentieth century.

4. The Chinese Christian Church made a significant impact upon the people.

Did the Chinese attitude toward education create a group awareness?

1. The older immigrant families usually spoke Chinese at home and many attended Chinese schools after their regular school day.
2. The youngsters of second and third generation Chinese-Americans speak little Chinese at home.

How did the Chinese fraternal organizations create a group awareness?

1. The earliest Chinese immigrants formed societies for mutual protection and mutual assistance, to insure law and order and companionship.
2. Associations were created on the basis of districts from the mainland, same dialects and the same surname.
3. The immigrant established trade and professional associations as he improved his economic status.
4. Fraternal and fellowship associations were fostered to establish interest in the homeland.
5. The benevolent association became the representative organization of the Chinese community.
6. Restaurants and laundries established their own organizations.
7. The family association consisting of individual's surnames are subdivided into smaller groups called a fong which is organized according to local village of the homeland.
8. The family association finds jobs, provides capital and settles disputes among the individuals of the community.
9. The territorial association consists of individuals from a particular province (Dwantung) who speak various dialects.
10. The tongs were developed to control competition and assure reasonable livelihoods for local merchants.
11. Cultural organizations were created to promote good will between Chinese and Americans.
12. Other fraternal organizations are veterans groups, cultural, student and clan associations.

How did ties to homeland create a group awareness for the Chinese?

1. Sun Yat Sen's movement of 1911

- affected the older generation

2. Reaction to dual allegiance **54**

- Taiwan, Hong Kong and the United States

Related Concepts - Group awareness

Customs, traditions, values and beliefs are passed from generation to generation. (H)

Man's present material level is an outgrowth of the accumulative knowledge and experience of the past. (A-S).

The culture in which a man lives influences his thoughts, values and actions. (A-S)

Man lives in groups. (A-S)

Man develops social processers and institutions to insure group survival, provide for order and stability, and adapt to the dynamics of change.

Patterns of Prejudice and Discrimination

How were Chinese economically discriminated against?

1. The Gold Rush of the 1850's discriminated against the Chinese who became the largest and most conspicious non-European group in the United States.
2. The Chinese were considered as "cheap" labor and as such constituted a servile class whose existence degraded and threatened free labor.
3. Opposition arose to the Chinese as gold miners since they were industrious and efficient.
4. The immigrants were forced to become laborers in menial occupations; railroad construction, on the farms and domestic services (up to World War II).
5. The Chinese were socially restricted to industries not in competition - e.g., restaurants and laundries.
6. Alien Land Acts prohibited their ownership of land and limited their

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5. The Chinese were socially restricted to industries not in competition - e.g., restaurants and laundries.
6. Alien Land Acts prohibited their ownership of land and limited their residence to within the prescribed boundaries of Chinatown.

How were Chinese socially discriminated against?

1. The Chinese were considered as an unassimilable group or even a subversive group and their customs were a social menace.
2. Throughout the 1850's and 1860's the Chinese in California were subjected to mob violence which led to the passage of restrictive immigration laws.
3. The Chinese Exclusion Act of 1882, was the initial legislation which restricted Chinese immigration until 1943. With the pressure of the war situation, China was added to the immigrant quota.

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4. Immigrants from Hong Kong and Taiwan have endured social discrimination since entering the country in the 1950's and 1960's.
5. The existence of illegal activities (gambling and opium smoking) created a stereotype image of the Chinese over a period of time.
6. The Chinese have been stereotyped as possessing the following characteristics:

   Dr. Fu Manchu - in the movies, coolie, opium eater, evil Mandarin, hatchetman, wise Chinese - "Charlie Chan", never lose their temper, all look alike, industrious and temperate.
7. Due to the panic of 1873, the Chinese were blamed for making and provoking the economic crises.
8. During periods of unemployment, the Chinese with their racial and cultural distinctiveness became the targets of the working class.

How has panic reaction affected the Chinese?

1. The yellow peril phenomena was provoked against the Chinese who had supposedly invaded and had conquered the United States.
2. The Russo-Japanese War of 1904-1905 frightened Americans against Oriental domination of the world.

Related Concepts

Varying attitudes toward change produce conflict. (H)

As population density increases, the possibility of conflict and need for cooperation increases. (G)

All men have the right to a nationalism, to freedom or movement and to residence within a country. (C.L.)

Racism produces prejudice and discrimination. (A-S)

Chinese Economic and Political Advancement

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Chinese Economic and Political Advancement

How did Chinese achieve economic advancement?

1. The Chinese in Southeast Asia have been in the commodity positions in business, especially in both retail and wholesale trade.

2. The sons and grandsons of businessmen have moved into the scientific, engineering and educational fields.

3. The restaurant business have been favorable for Chinese individuals.

4. Foods such as chow mein, egg rolls and chop suey have been canned or frozen in response to demands since the end of World War II.

5. Advancement has been made in the following businesses, e.g., laundries, groceries, gift shops, import and export houses and shipping concerns.
6. The average business individual seems to prefer his own management or a partnership in a small firm.

How did the Chinese achieve educational advancement?

1. American schools and colleges have given the Chinese the opportunity to use excellent facilities for study for research and receiving scholarships.
2. The medical profession is popular among Chiness-Americans because it offers occupational independence and social prestige.
3. Individuals have moved up the ladder in the following professions: engineering, medicine, law, teaching and business.

Did the Chinese achieve assimilation?

1. The American born Chinese have little if any attachment with the family associations, benevolent associations or the tongs.
2. The dialects, dress, religion and old customs are being discarded by second and third generation Chinese-Americans.

Related Concepts

Democracy is a form of government in which ultimate power resides in the people. (P.S.)

Democratic governments provide protection for the rights of individuals and minority groups. (P.S.)

Man's present material and cultural level is an outgrowth of the accumulated knowledge or experience of the past.

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Chinese Contribution to American Life

How have the Chinese contributed to American Life?

1. The construction of the transcontinental railroad was enhanced by the employment of Chinese labor.
2. The influence of Chinese food, furnishings and clothing have added to American society.
3. Contributions in art and literature

   Literature

   Lin Yutang

   Yung Wing

   C. Y. Lee

   Jade Snow Wong

Pardee Lowe

Art

Dong Kingman

4. Contributions in architecture, entertainment and music

Entertainment

James Wong Howe

France Nuyen

Anna May Wong

Nancy Kwan

Ye-Kwei Sze

Architecture

Cleoh Ming Pei

5. Contributions in politics

Heram L. Fong

6. Contributions in science and technology

Ju Chin Chu

Chen Ming Yang

Tsung Dao Sec

Chah Hao Li

Chien Shieng Wu

Chao Chen-Wong

Wen-Tseng Chow

L. J. Chu

7. Contributions in social sciences

Rose Hum Lee

Francis L. K. Hsu

Frank L. Ho

Y. C. Kuo

John C. H. Wu

Related Concepts

Historical circumstances, not heredity determine a people's cultural achievement.

Cultural contributions are not the monopoly of any ethnic group.

Learning Activities

Additional learning activities can be obtained by the Teacher on Chinese-Americans.

I. Francis Covonah. We come to America, Philadelphia Uppencott..1954

(a) The Golden Door, Pardee Lowe, pp 35-45

II. Lillian Fadermon and Barbara Bradshaw, Speaking for Ourselves: American Ethnic Writing, Scott Foresman, 1969

(a) The Last Rite - Yin Yutang pp 178-188
(b) From Chinatown - Lin Yutang pp 189-194
(c) Arrival at Boston - Chiang Yee pp 212

III. Oscar Hondlin Ed, Immigration as a Factor in American History, New York, Prentice-Hall 1959

(a) The Chinese - pp 168-177

IV. Arthur Mann, Immigrants in Americas Life - Selected Readings. Boston Mass-Haughton-Mifflin

(a) Anti-Chinese Immigration pp 133
(b) Chinese Exclusion Act pp 158-159

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GENERAL LEARNING ACTIVITIES

Questions for Discovery and Inquiry

THE ETHNIC PLURALITY 1-15

Against the Importation of "Coolie" Labor

Chinese immigrants, who first came to America during the California gold rush of 1849, were welcomed as domestic servants, gardeners, and mine laborers. American businessmen, who thought it unlikely that the "coolie" workers would be affected by labor organizers, imported several thousand Chinese to help build the transcontinental railroads. There is also evidence that some employers used Chinese in other industries to lower wage scales and to break strikes. The Boston Transcript *reported on June 13, 1870, that Chinese laborers were transported to North Adams, Massachusetts, when the shoemakers there went on strike. Native laborers held a protest meeting in Boston and issued the following resolutions.* Source: *Boston Investigator*, July 6, 1870 [*A Documentary History of American Industrial Society*, John R. Commons, *et al.*, eds., Vol. IX, pp. 86-88. Cleveland: The Arthur H. Clark Company, 1910. By permission].

A large and enthusiastic meeting of the workingmen of this city was held in Tremont Temple last Wednesday afternoon and evening. Its object was to take some measures relative to the importation of coolie labor into Massachusetts. Many speeches were made, the substance of which is embodied in the following resolutions passed by the meeting:

Whereas, efforts are now being made to introduce into the manufactories of this state coolie labor from China in order to cheapen, and, if possible, degrade the intelligent, educated, loyal labor of Massachusetts; therefore, be it

Resolved, that while we welcome voluntary laborers from every clime, and pledge them the protection of our laws and the assurance of equal opportunities in every field of industry, still we cannot but deprecate all attempts to introduce into the manufactories of this state a servile class of laborers from China, or elsewhere, who come in fulfillment of contracts made on foreign soil, and with no intention to become American citizens or aid in the permanent development of American resources.

Resolved, that in the language of the Massachusetts Bill of Rights, government is instituted for the common good, for the protection, safety, and happiness of the people, and not for the profit, honor, or private interest of any one man, family, or class of men. Therefore, the people alone have an incontrovertible, unalienable, and indefeasible right to institute government, and to reform, alter, or totally change the same when their protection, safety, property, or happiness require it; and we, therefore, declare our fixed and unalterable purpose to use the power of the ballot to secure the protection, safety, property, and happiness of the working people of this commonwealth as against this new attempt of capital to cheapen labor and degrade the working classes by importing coolie slaves for that purpose.

Resolved, that we tender our thanks to the Honorable Henry Wilson for his earnest efforts to secure the passage of a law prohibiting the fulfillment on American soil of these infamous contracts for coolie labor; and we call upon our representatives in Congress to use all their influence to secure the passage of such a law as is due alike to the best interests of the country, as well as a measure of justice to the coolie, who, ignorant of the value of labor, accepts conditions degrading alike to him and to us.

Resolved, that the conduct of the Massachusetts legislature in twice refusing to [illegible]

What is the meaning of the article?

What is the meaning of the resolution?

Why are the workers opposed to the Chinese labor force?

Does this article indicate any form of discrimination?

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Resolved, that the conduct of the Massachusetts legislature in twice refusing to take action calculated to check the introduction of the coolie system into this state deserves the rebuke and condemnation of every workingman in the state, as well as the condemnation of every man who believes in the dignity of labor or the supremacy of liberty over tyranny.

Resolved, that we ignore all elements, whether in this meeting or out, which have for their tendency the strengthening of any man's chance for political honors who is not pledged to represent the greatest number of the people for the people's good, and who is not willing to be held accountable to the people for his political actions.

Resolved, that we have voted for protection to American industry at the suggestions of the rich manufacturers who owned the protected products, thinking to help ourselves; but we now find that, under the scheme of protection, capital is to get the protection and American labor is to be reduced to the Chinese standard of rice and rats; and we cut loose, now and forever, from the false and lying knaves who have beguiled us.

Resolved, that the rights of workingmen will gain no successful foothold in Massachusetts until the workingmen repudiate those time-serving politicians who think to retain office at any price of double-dealing.

Resolved, that we cordially endorse the course of Honorable Henry K. Oliver, chief of the Bureau of Labor Statistics, and his assistants for the able report on the condition of labor in this state, and pledge ourselves all the aid in our power by collecting and placing before the people the true condition and needs of the working classes.

What is the meaning of the article?

What is the meaning of the resolution?

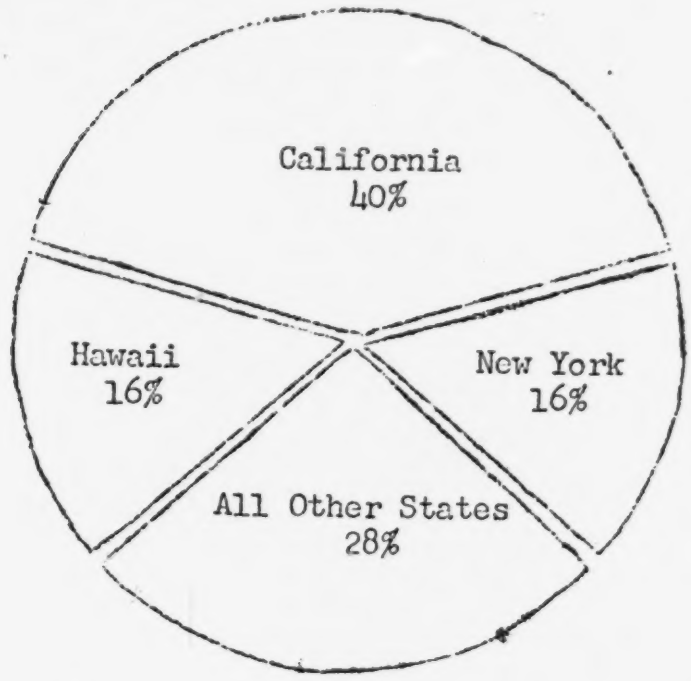
Why are the workers opposed to the Chinese labor force?

Does this article indicate any form of discrimination?

Questions for Discovery and Inquiry

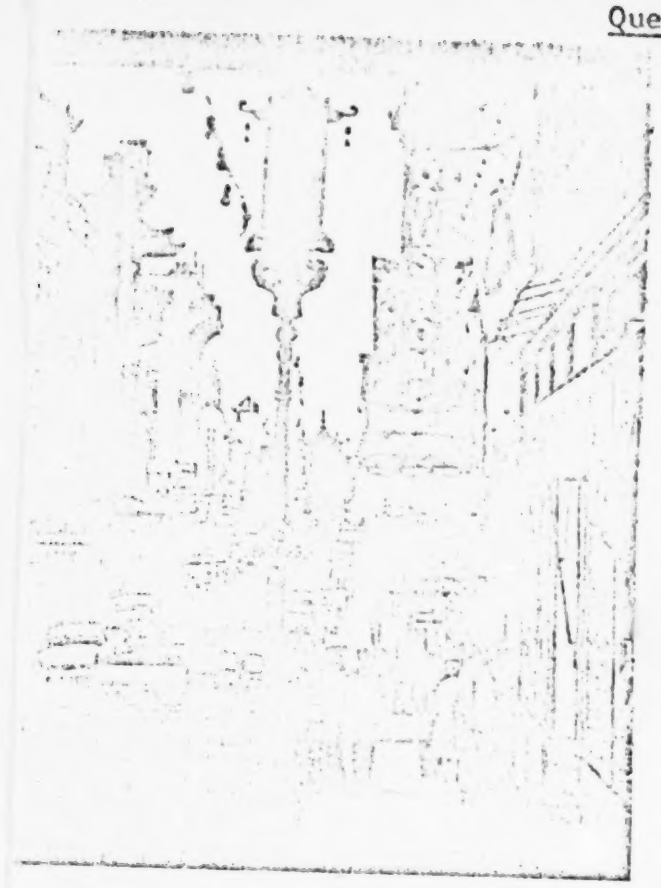
(Continued)

CONCENTRATION OF THE CHINESE POPULATION
1960



SOURCE: Sung, B. L. MOUNTAIN OF GOLD; New York: MacMillan Company, 1967, page 113.

1. What information can you get from this graph?
2. Why does California have a larger Chinese population than the rest of the United States?
3. Why does New York have a large Chinses population?

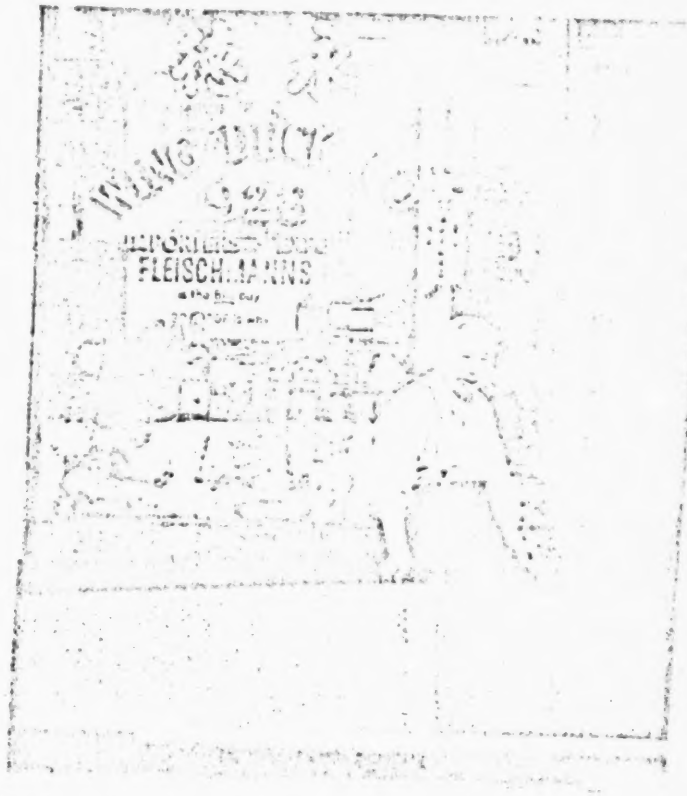


Grant Avenue street scene in contemporary Chinatown, San cisco. *Phil Palmer from Monkmeyer Press Photo Service*

[18] Traditional architectural style in the Chinatown Telephone Ex change, San Francisco. *Phil Palmer from Free Lance Photographer Guild Inc.*

Modern Chinese Americans strolling on Grant Avenue in San cisco. *Phil Palmer from Free Lance Photographers Guild Inc.*

[19] Chinese and American delicacies mingle in modern Chines grocery store, San Francisco. *Phil Palmer from Free Lance Photogra phers Guild Inc.*



Calvin Lee. Chinatown - U.S.A. Doubleday Company, 1967

1. What do the pictures tell you?
2. Why are the street scenes different from most American scenes?
3. What do you notice about the architecture?
4. What do you notice about the signs?

Theme II Chinese

Audio-Visual Materials

Films

Golden Mountain on Mott Street - Carousel

The Story of Sunmy Lee - 30 min. ADL

Filmstrips

Minorities Have Made America - Warren Schloat

Pacific Races - National Council Prod. of Christians and Jews

Records

An anthotogy of Chinese Folk Songs - Folkways and Scholastic Records

Theme II - Bibliography - Chinese-American

Key: Teacher - T
Student - S

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THEME III - Irish Americans

Content

Learning Activities

Bibliography

Audio-Visual Material

The Nature of Irish Immigration

Why did the Irish emigrate to the United States from 1790-1850?

1. Catholic emigration from Ireland originated after the American Revolution, so that by the time of the famine migration of 1848-1850, their was a large Irish settlement in the United States.
2. Heavy emigration was caused by the density of population in Ireland, since it was greater than any other country of Western Europe.
3. Landed aristocrats controlled the lands, taxes and courts throughout Ireland.
4. Migration in large numbers took place with the advent of the steamship in the 1850's.
5. Famine, ship companies seeking fares, recruitment of unskilled labor and the landed tenure system brought the rural population to the United States.

What were the patterns of Irish immigration?

1. The Irish were a rural people in Ireland and became an urban people in the United States.
2. Huge numbers of Irish immigrants settled in large Eastern seaboard cities.

Why did the Irish emigrate to the United States from 1850-1920?

1. Over four and a quarter million Irish immigrants entered the United States between 1820-1920.
2. The Irish noved out of the Atlantic seaboard communities as laborers, working on riverboats and railroad lines.
3. Towards the end of the 19th century such towns as Albany, Buffalo, Cleveland, Chicago and Omaha became centers of Irish strength.
4. San Francisco became a migrant center during the Gold Rush period and eventually the people settled in inland cities of Butte, Montana, Denver, Colorado and Virginia City, Nevada.

Related Concepts

The migration of peoples has produced change. (H)

No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds. (A-5)

Irish Create a Group Awareness

What role did the Irish community play in creating a group awareness?

1. The City
   a. The concentration of population was situated along seacoast cities for economic reasons. For example, new York City and Boston had large Irish populations.

      People lived in sub-standard housing units (Hell's Kitchen).
   b. Individuals lived near friends or relatives from the same village.
   c. Newcomers were helped finding jobs in construction work or manual labor employment.

How did the Irish family create a group awareness?

1. The family was a nuclear group with the father as the head of the household (patriarch).
2. The family was inculcated with the belief that it must maintain a united effort if it were to survive.
3. The widowed women became a unifying symbol of family harmony in the community.
4. The young people were bound to their family, as long as they lived within the community.
5. An inheritance system led to late marriage among unmarried men and women.

How did religion create a group awareness?

1. The church was a formative influence on the Irish character. It formed the life of the people and interlocked the divergent elements of the national character.
2. The church was the one Irish institution that the people could regard as their own.
3. The church in the United States was the church of the poor.
4. The parish church served as a link between the political word and the neighborhood.
5. The Irish won control of the American Roman Catholic church because of political skill and residing in strategic locations.
6. The cardinal became a power of strength in religious life

   For example; Cardinal Gibbons, Cardinal Hayes and Cardinal Cushing

How did the Irish fraternal organizations create a group awareness?

1. The parish church permeated the Irish social organization.

2. The Holy Name Society, the social, athletic, political (Tammany Hall), county, fire engine companies, church and community organizations became the social thread of Irish solidarity and separatism.

Did the Irish attitude toward education create a group awareness?

1. The idea of a separate school system originated in Ireland in 1849.
2. The Irish clergy in the United States was committed fo a church controlled system of education.
3. Catholic students in parochial schools avoided exposure to the influence of Protestant values.
4. The parochial school kept the special identity of the Irish since it established separate educational and social attitudes.
5. The separate educational system developed outstanding colleges of higher learning - for example; Fordham University, Boston College and Notre Dame University.

How did the saloon create a group awareness for the Irish?

1. The saloon was a social center for the poorly paid Irish workers.
2. The saloon became the information center for news about the parish, jobs, politics and Ireland.

Did the ties to homeland create a group awareness for the Irish?

1. Ireland's continuing economic problems and recurring efforts to win independence from Great Britain.
2. Nationalism gave a structure to the Irish working class that developed into political radicalism among other ethnic groups.

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3. Attachment ot the Irish Rebellion against Great Britain (1916-1922), drew support from Irish-Americans.
4. Bernadotte Devlin's difficulties in northern Ireland has aroused mixed feelings among Irish-Americans.
5. The annual St. Patrick's Day Parade (March 17) is an important symbol of ethnic heritage.

Related Concepts - Group Awareness

Customs, traditions, values and beliefs are passed from generation to generation. (H)

Man's present material level is an outgrowth of the accumulated knowledge and experience of the past. (A-S)

The culture in which a man lives influences his thoughts, values and actions. (A-S)

Man lives in groups. (A-S)

Man develops social processes and institutions to insure group survival, provide for order and stability, and adapt to the dynamics of change.

The Patterns of Prejudice and Discrimination against the Irish

How were the Irish economically discriminated against?

1. The Irish entered the lower occupational ranks of the unskilled working class, thus starting with lower class status at a time when class distinction was becoming important.
2. The Irish were considered by some Americans as a necessary working class contingent.
3. Between 1850-1900, the Irish were outstripped economically by some of the other ethnic groups emigrating during the same time period.
4. The immigrant responded readily to the bait of high wages by labor agencies and construction firms.
5. The miners of the eastern Pennsylvania coal fields were discriminated by their employers.

How were the Irish <u>religiously discriminated</u> against?

1. The anti-Catholic attitude of the Protestant Reformation was transformed to the English colonies of North America.
2. Mob violence erupted in the 1830's against Irish Catholics in Charleston Massachusetts. This event became a symbol of Protestant hatred against

actions. (A-S)

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3. Anti-Catholicism was the most prominent issue of pre-Civil War nationalism.
4. James Blaine's remark "Rome, Romanism and Rebellion" irritated Irish Catholics during the 1880's.
5. The Klu Klux Klan discriminated against Irish Catholics during the 1920's and 1930's in the southern part of the United States

How were the Irish <u>socially discriminated</u> against?

1. The 1965 Immigration Act has restricted Irish immigrants from entering the United States.

2. The Irish have been stereotyped by possessing the following characteristics: "Paddy" type, drunkard, "Shanty Irish" lace curtain, ruffian "happy go lucky", dumb and a bully.

How were the Irish politically discriminated against?

1. The Irish encountered much resistance and political discrimination from the native population preceding the American Civil War.
2. The westward movement resulted in the use of the nativistic movement called the "Know-Nothing".
3. The nativists feared the high proportion of foreign-born Americans would hold the balance of electoral power.
4. Alfred E. Smith's defeat for the presidency in 1928 was attributed to the religious issue.

Related Concepts

Varying attitudes toward change produce conflict. (H)

As population density increased, the possibility of conflict and the need for cooperation increase. (GM)

All men have the right to a nationalism , to freedom of movement, and to reside within a country. (C.L.)

Racism produces prejudice and discrimination. (A-S)

Irish Economic and Political Advancement

How did the Irish achieve economic advancement?

1. The labor movement involved the immigrant in an organizational structure which helped him adapt to the conditions of the new country.
2. The Irish tended to concentrate in more secure trades. For example, plumbing, bricklaying, teamsters and longshoremen unions.

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3. The Irish acquired a deep respect for power, authority and status that a policeman's uniform represented.
4. Second-generation immigrants moved into family businesses, banking, real estate and contracting fields.
5. The Irish moved up the economic ladder in teaching, business, civil service jobs and nursing.

How did the Irish achieve political advancement?

1. Irish involvement in politics began with the fall of Boss Tweed (New York City) political machine in the 1870's.

2. Political organizations expanded as urban centers became more populated.
3. The political machine operated on a basis of patronage and personal favors for the immigrant.
4. The Irish had two advantages in American politics -
   a. knowledge of the English language
   b. acquantance with the dominant Anglo-American culture.
5. The political machines developed out of block, neighborhood and family friendships.
6. The Irish viewed municipal politics as a struggle for power among competing groups.
7. Politics as a career required a minimum amount of educational preparation, and was the fastest way to get ahead.
8. Tammany Hall
   a. Tammany Hall was a pressure group for the Irish that helped them get municipal jobs, building contracts and social recognition.
   b. Tammany Hall played a significant role in New York City politics from 1880-1960.
9. Irish Politics - 20th Century
   a. Some outstanding Irish-American politicians have been Al Smith and John F. Kennedy.
   b. John F. Kennedy's victory in 1960, wiped away the bitterness of Al Smith's presidential defeat in 1928.

Did the Irish achieve assimilation?

1. There has been a decline in immigration, the disappearance of Irish nationalism and absence of Irish cultural influence from overseas on the majority of Irish-Americans.
2. The saloon is vanishing since it is unable to compete with the attraction of television and other ethnic groups cooking.
3. The Irish-American Catholic universities have become lay institutions.

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Related Concepts - Economic and Political Advancement

Democracy is a form of government in which ultimate power resides in the people. (P-S)

Democratic governments provide protection for the rights of individuals and minority groups. (P.S.)

Man's present material and cultural level is an outgrowth of the accumulated knowledge or experience of the past.

Irish Contribute to American Life

How have the Irish contributed to American life?

1. The Irish-Americans have played a significant role in America's conflicts. Some of its outstanding heroes have been; "Rosy O'Donnell," "Wild Bill" Donovan, Colin Kelly, Stepen Decatur, Philip Sheridan and George Meade.
2. The Irish-Americans have been involved in the entertainment field. Some outstanding personalities include: George M. Cohan, Maureen O'Hara, Donald O'Connor, Spencer Tracy, Barry Fitzgerald, Helen Hayes, Bing Crosby, Thomas Mitchell, Pat O'Brien, Morton Downey, John McCormack, Grace Kelly, Jackie Gleason, Ed Sullivan and Arthur Godfrey.
3. America's literature has been enriched by James T. Farrell, F. Scott Fitzgerald, John O'Hara, Eugene O'Neill, Frank Gilroy, Edward O'Connor, Finley Peter Dunne and Mary McCarthy.
4. The political area has been enriched by such distinguished public servants as: John F. Kennedy, Robert Kennedy, Edward Kennedy, Al Smith, Eugene McCarthy, Richard Hughes, Brian McMahon, Laurence O'Brien, Frank Murphy, William Brennan, James A. Farley and Pat Brown.
5. The church has made significant contributions to American life. Such men as Cardinal Gibbon, Cardinal Cushing and Cardinal Cooke have played significant roles in American religious heritage.
6. The arrival of the large Irish labor force a century ago energized the development of our eastern cities.
7. The Irish build the great systems of canals and railroads. Labor leaders such as Peter McGuire, George Meany and Michael Quill have enhanced the labor movement.
8. The business field has seen contributions from Alexander T. Stewart, William R. Grace, Humphrey O'Sullivan, Michael Cudahy, John R. Gregg and

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8. The business field has seen contributions from Alexander T. Stewart, William R. Grace, Humphrey O'Sullivan, Michael Cudahy, John R. Gregg and Emmett J. McCormick.
9. Louis H. Sullivan has played an important role in the advancement of American architecture.
10. The field of sports has seen contributions from Christy Matthewson, Connie Mack, John McGrath, Joe Cronin, Mickey Cochrane, John O'Sullivan, Gene Tunney, Knute Rockne, Frank Leahy and Ed Macauley.
11. Dr. Tom Dooley played a dynamic role in the field of medicine and human rights.

Related Concepts - Contributions

Historical circumstances, not hereditary, determine a people's cultural achievement.

Cultural contributions are not the monopoly of any ethnic group.

Learning Activities

Additional learning activities can be obtained by the teacher on the Irish-American.

I. Frances Cavanah - We Come to America. Philadelphia-Lippincott, 1954.

a. Philadelphia Greenhorn pp. 139-143.

II. Oscar Handlin (Ed.) Immigration as a Factor in American History. Englewood Cliffs, Prentice Hall, 1959.

a. Reading - Irish pp. 20-24.

b. Reading - Irish pp. 100-107.

III. Arthur Mann - Immigrants in American Life. Boston, Houghton-Mifflin Corp., 1968.

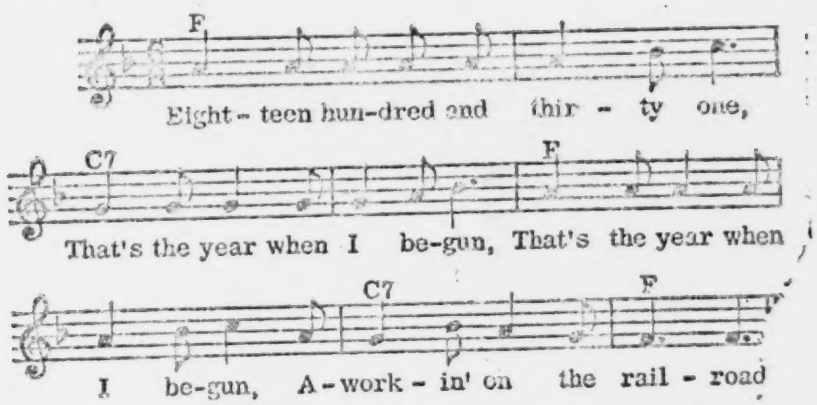
a. A Daughter from Ireland pp. 51

b. Word Politics pp. 95

c. An American Catholic Answer pp. 134

Questions for Inquiry and Discovery

Patsy-Ory-Ory-Aye



(Chorus)
Patsy Ory-ory-aye,
Patsy Ory-ory-aye,
Patsy Ory-ory-aye,
A-workin' on the railroad.

2. Eighteen hundred and thirty-two,
Looking around for something to do,
Looking around for something to do,
A-workin' on the railroad.

(Continue as above)

3. Eighteen hundred and thirty-three,
Section boss a-driving me,

4. Eighteen hundred and thirty-four,
Hands and feet were getting sore,

5. Eighteen hundred and thirty-five,
Felt like I was more dead than alive.

6. Eighteen hundred and thirty-six,
Kicked a couple of dynamite sticks.
Kicked a couple of dynamite sticks,
And quickly left the railroad.

7. Eighteen hundred and thirty-seven,
Found myself on the way to Heaven,
Found myself on the way to Heaven,
A-workin' on the railroad.

8. Eighteen hundred and thirty-eight,
A-picking the lock in the pearly gate.

9. Eighteen hundred and thirty-nine,
I found the angels drinking wine,
They gave me a harp and crown divine,
Overlooking the Railroad.

10. Eighteen hundred and thirty-ten,
Found myself on the earth again.

11. Eighteen hundred and thirty-eleven,
Railroad sent me again to Heaven.
It wasn't no different than thirty-seven,
Or workin' on the railroad.

What is the song about?

Why is Patsy doing this type of work?

Why is the song mentioning the year at the beginning of each verse?

Why is Patsy finding his work difficult?

Would you have worked on the railroad? Why?

Recommended for slow-learners.

FULTON MARKET
FISH
CLAM CHOWDER TO-DAY
TAKE THAT FISH O'ER TO MRS. OLVANY AND DON'T GO NEAR THAT GAS HOUSE GANG !!
OH, MOIPHY, YOO-HOO ! GOT T' TAKE SOME FISH OVER T' GEORGE'S HOUSE - WANNA GO WID ME ?
GOVERNOR AL SMITH, OF NEW YORK, STARTED AS A FISH BOY IN THE FAMOUS OLD FULTON STREET MARKET.
Copyright, 1924, by Metropolitan Newspaper Service

"In 1892 he went to work in the Fulton Fish Market as a clerk at twelve dollars a week and all the fish he could eat. He worked a twelve-hour shift from 4:00 A.M. to 4:00 P.M. and on Friday from 3:00 A.M."

What is the meaning of this cartoon?

How did an immigrant youngster move up the economic ladder?

Why did Al Smith work a twelve-hour day?

Would you have worked in the fish market?

William Shannon

The American Irish

1964

Departure of Irish Immigrants

. . . when the government, in an attempt to get rid of excess population, offered to pay the Donnellys' passage to America, they accepted. The cost was $15...

What does the picture tell you?

Why are the people waiting?

Why are the people so unhappy?

John F. Kennedy

A Nation of Immigrants

p. 11 ADL-1959

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THEME III -

Key: Teacher - T
Student - S

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THEME III - Irish

Audio Visual Materials

Films

Irish Children Rural Life in Western Ireland - 11 min. ADL

John F. Kennedy - Chelsea House

John F. Kennedy - A History of Our Times - 50 min. Fleetwood Films, Inc.

Filmstrips

Minorities Have Made America - The Irish - Warren Schloat Prod.

Records

Interview with James A. Farley - Folkways and Scholastic Records

Irish Popular Dances - Folkways and Scholastic Records

Irisn Folk Songs - Folkways and Scholastic Records

John F. Kennedy - As We Remembered Him - Columbia Legacy Collection

The Irish Uprising--1916-1922 - Columbia Records

The Kennedy Wit - RCA Records

THEME IV - ITALIAN-AMERICANS

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AUDIO-VISUAL MATERIALS

THEME IV - ITALIAN-AMERICANS **94**

The Nature of Italian Immigration

Why did Italians emigrate to the United States?

1. Political or religious persecution played less of a role than abject poverty in making Italians come to the U. S.
2. Most of the land in Southern Italy was owned by aristocrats which left little opportunity for individual advancement.
3. Italian peasants, especially those in the South, were saddled with unproductive land, high rents, absentee landlords and high taxes.

What were the patterns of Italian immigration?

1. The first Italian immigrants were artisans from Northern Italy.
2. The period of greatest migration was between 1880-1920.
   a. More than $3\frac{1}{2}$ million Italians migrated to the U.S.
   b. Most of the immigrants were from Southern Italy (including Sicily).
   c. One of the single most sustained movement of population from a single country.
   d. One of the smallest proportions of migrating women and children.
   e. One of the highest proportion of returning immigrants.
3. Many Italian immigrants wanted to earn enough money in America to return to buy a house or farm in Italy.
4. Southern Italians brought a folk peasant culture; they came mostly from small village backgrounds as peasant farmers, peasant workers or simple artisans.

Concepts:

The migration of peoples has produced change. (H)

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Concepts:

The migration of peoples has produced change. (H)

No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds. (A-S)

Italians Create A Group Awareness

What role did the Italian community play in creating a group awareness?

1. Southern Italians congregated with others from the same community.
2. The ethnic enclave permitted the new immigrants to fulfill their needs.
3. A "Little Italy" was established in almost every city with a population over 25,000.

4. The Italian immigrants sought a place where they could hear familiar accents and where there were familiar Italians.
5. The Italian neighborhood illustrated a marked stability from the time of immigration through the 1960's.
6. Many Italian communities were established in semi-rural areas in which they could best use their agricultural skills.

How did the Italian family create a group awareness?

1. Central to the Italian family was the principle of primo-geniture.
   a. the line of authority through the oldest male
   b. Sons were taught skills that were needed as heads of family.
   c. The oldest son was expected to carry on father's occupation.
2. Girls were taught their roles as future wives and mothers; their life was carefully chaperoned.
3. The family was extended in nature.
   a. There was always a place for the aunt, uncle and grandparents.
   b. Strong family ties exist in an extended family.
4. Success meant maintaining, "Onore di famialia," cohesive pride and honor; Not to labor for ones family was to risk a "brutta figura" or loss of dignity.

Did religion create a group awareness?

1. In Italy the church was the center of religious and social life.
2. Fiestas would center around the church.
3. In Italy, the parish priest came from the village and therefore knew their needs and problems; In the United States the parish priest didn't even speak the Italian language.
4. Church attendance was frequently left to women and the young and old. Men would attend church or special occasions or on solemn days.

Did fraternal organizations create a group awareness?

1. The Italian community believed that it should take care of its own.
2. Many organizations were formed to keep alive the culture of Italy, e.g. Orders of the Sons of Italy established by Dr. Vincent Sellaro.
3. Many athletic clubs, singing societies, and educational societies were formed, e.g. Dante Clubs.

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Did the Italian attitude toward education create a group awareness?

1. The Southern Italian immigrants came from villages in which schools were only for the aristocrats and the peasant child was unwelcome.
2. Education was for a cultural style of life to which the peasant couldn't aspire to.
3. A peasant culture believes that children should contribute to the family budget as soon as possible.
4. Many Italian families prefer parochial education to public education.

Did the Italian press create a group awareness?

1. The press published items of community interest, guided the immigrant to meet their unfamiliar situation, satisfied the immigrants' desire for news from the homeland.
2. Created a feeling of pride among Italians, made Italians feel equal to other nationalities.
3. Enabled the reader to retain old world backgrounds and values in its literary selections.

Concepts:

Customs, traditions, values and beliefs are passed from generation to generation. (H)

Man lives in groups. (A-S)

Man's present material level is an outgrowth of the accumulated knowledge and experience of the past. (A-S)

The culture in which a man lives influences his thoughts, values and actions. (A-S)

Man develops social processes and institutions to insure group survival, provide for order and stability and adapt to the dynamics of change. (A-S)

The Patterns of Prejudice and Discrimination Against Italians

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The Patterns of Prejudice and Discrimination Against Italians

How were Italians economically discriminated against?

1. Low paid unskilled Italians were shut out of the A.F.L. because of a literacy test extablished in 1897.
2. Italians were unaware of American labor practices -
   a. Italians were offered lower salaries than native workers.
   b. Italians were used as strike breakers in the marble and stonecutting industries.
   c. Italians were uninformed of a strike until they arrived at plant.

d. Some employers required one-hundred percent American workers.

3. Italians were associated with the radical fringe of the labor movement which also brought disfavor.
4. Immigration restriction laws were an attempt to cut off the flow of foreign labor into the American market.
5. During World War II Italians met with discrimination in war work.
6. Language hindered skilled workers from obtaining jobs for which they were trained.

How were Italians religiously discriminated against?

1. Italian immigrants suffered discrimination because their religion is a minority one in this country.
2. Protestant organizations feared that the Roman Catholic Italians would try to destroy their church, e.g. American Protestant Assn.
3. Many Americans believed that the Italians would show greater loyalty to their church than to their adopted country.
4. The church urged parochial rather than public education, which led to anti-Italian discrimination.

How were Italians socially discriminated against?

1. Italians faced greater barriers when they sought admission to medical and dental schools.
2. The Italians became the victims of many stereotypes -
   a. depiction of Italians as criminals
   b. illiterates having a low standard of living
   c. a knife wielding group
   d. sympathizers with socialists and anarchists.
3. Their remittances to Italy was used as an illustration of their lack of loyalty to the U. S.

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How were Italians politically discriminated against?

1. The fear during the 1920's that communism is a product of foreign infiltration.
2. Many feared that Italians were attempting to introduce fascism to America.

Concepts:

Varying attitudes toward change produce conflict. (H)

As population density increases, the possibility of conflict and the need for cooperation increase. (G)

All men have the right to nationalism, to freedom of movement, and to

residence within a country. (C.L.)

The environment in which a person lives greatly affects his opportunities for personal growth and development. (A-S)

Racism produces prejudice and discrimination. (A-S)

Italians Achieve Economic and Political Advancement

How did Italians achieve economic advancement?

1. Italian immigrants were aided in securing jobs by the "padrone" a leader from the same village' the padronis served a necessary function when employers and workers didn't speak the same language.
2. Necessity caused many Italian immigrants to take jobs as common laborers on railroads, shipyards, construction work, ditch diggers, hod carriers and mortar mixers.
3. The ethnic enclave made it possible for many Italians to provide services and open stores which would be used by Italians in the ghetto, e.g. grocery, baker.
4. Many merchants who today serve a whole city began as local tradesman for the Italian community.
5. Italians gravitated to business that required little capital and freed the individual from the vagaries of employers, e.g. fruits, vegetables, flowers, pushcarts.
6. Italians came to America at a time in American history in which opportunities were closing rather than opening up (1880-1900).

Did the Italians achieve political advancement?

1. Many Italians turned to politics as the means to solve the community's need for help.
2. There never developed an Italian vote in the sense of a solid bloc of

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Did the Italians achieve political advancement?

1. Many Italians turned to politics as the means to solve the community's need for help.
2. There never developed an Italian vote in the sense of a solid bloc of votes which could always be counted on by one political party.
3. The Italians were "wooed" by both major parties.
   a. The Republican party tried to counter the Irish vote upon which the democrats could usually count.
   b. Tammany distrubuted food baskets and placed men in city jobs.
4. The Italians were late in arriving at the forefront of politics because they had few men of wealth and education.
5. The political machines were controlled by previously arrived ethnic groups.
6. The Italians advanced in politics as they emerged into middle class status.

Concepts:

Democratic governments provide protection for the rights of individuals and minority groups. (P.S.)

Man's present material and cultural level is an outgrowth of the accumulated knowledge of experience of the past. (H)

Italians contribute to American life?

How have Italians contributed to American life?

1. Discoverers and leaders of expeditions in the new world, e.g. Father Eusebio Chino and Father Marco da Nizza.
2. Priests who established missi ons in isolated areas which later became large cities.
3. Italians served in all of Americas wars.
4. Italians contributed to the development of the American economy.
5. Italians demonstrated that the future of agriculture in America was not only in the sprawling one-crop farms of the west and midwest, but in the small fruit and truck gardening of East and South as well.
6. Italians contributed to art, music, literature, science and government.
   a. Government, e.g. Fiorello LaGuardia, Anthony J. Celebrezze, John Volpe, Paul Fino, Victor Anfuso.
   b. Entertainment, e.g. Mario Lanza, Anne Bancroft, Jimmy Durante, Perry Como, Henry Mancini, Lou Costello, Tony Bennett.
   c. Art, e.g. Brumidi, Amateis, Franzoni.
   d. Literature, e.g. Pascal D'Angelo, Pietro DiDonato.
   e. Science, e.g. Giuseppe Faccidi, Peter Bellasch, Enrico Fermi, B. Rossi.

Concepts:

Historical circumstances, not hereditary, determine a people's cultural achievements.

Cultural contributions are not the monopoly of any ethnic group.

Learning Activities

Additional learning activities can be obtained by the teacher on Italian-Americans.

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a) Pick and Shovel - Constantine M. Panuzio pp. 71-74
b) Community Life - Edward Corsi pps. 85-87
c) Issue Polities - Fiorello H. LaGuardia pp. 103-105

II. Oscar Handin (ed.), Immigration as a factor in American History, New York: Prentice Hall, 1959.

a) The Source of Italian Labor pp. 29-31
b) The Italian Church in New York pp. 79-82
c) Immigrant Organization for Self-help. pp. 84-88
d) Grace As an Aspect of Culture pp. 133-135
e) The Passionate Italian pp. 135-138

III. Cecyle S. Neidle, The New Americans, New York: Twayne Publishers, 1967.

a) The Heart is the Teacher - Leonard Covello pp. 245-248
b) Pascal d'Angelo, Son of Italy - Pascal d'Angelo pp. 272-275
c) Immigrants Return - Angelo Pelligrini pp. 287-292

IV. Lillian Faderman and Barbara Bradshaw, Speaking for Ourselves: American Ethnic Writing, Scott Foresman, 1969.

a) Christ in Concrete, Pietro di Donato pp. 523-533
b) Birthplace Revisited, Gregory Corso pp. 580-581
c) Uccello, Gregory Corso pp. 593-594
d) Elegy, John Ciardi pp. 597-599

V. Frances Cavanaugh (ed.), We Came to America, Philadelphia: Macrae Smith Co., 1954.

a) Back to Ellis Island, Edward Corsi pp. 144-154

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Learning Activities: Italians

Questions for Inquiry and Discovery

1. What information can we obtain from this chart?
2. What type of characteristics would you expect of a peasant culture?
3. How does the chart confirm or disprove your original hypotheses?
4. To what extent does the first generation Italian family compare with the Southern Italian family?
5. What factors might explain the change in attitudes between the Southern Italian peasant and the third generation?
6. Are the 3rd generation Italians - Italians or Americans?

TABLE 1

DIFFERENCES BETWEEN THE SOUTHERN ITALIAN PEASANT FAMILY IN ITALY AND THE FIRST- AND SECOND-GENERATION ITALIAN FAMILY IN AMERICA

Southern Italian Peasant	*First-Generation Southern Italian Family in America*	*Second-Generation Southern Italian Family in America*
A. *General characteristics*		
1. Patriarchal	Fictitiously patriarchal	Tends to be democratic
2. Folk-peasant	Quasi-urban	Urban and modern
3. Well integrated	Disorganized and in conflict	Variable, depending on the particular family situation
4. Stationary	Mobile	High degree of mobility
5. Active community life	Inactive in the American community but somewhat active in Italian neighborhood	Inactive in Italian neighborhood, but increasingly active in American community
6. Emphasis on the sacred	Emphasis on the sacred is weakened	Emphasis on the secular
7. Home and land owned by family	In small city home may be owned, but in large city home usually a flat or an apartment	Ownership of home is an ideal, but many are satisfied with flat
8. Strong family and community culture	Family culture in conflict	Weakened family culture reflecting vague American situation
9. Sharing of common goals	No sharing of common goals	No sharing of common goals
10. Children live for parents	Children live for themselves	Parents live for children
11. Children are economic asset	Children economic asset for few working years only; may be economic liability	Children economic liability
12. Many family celebrations of	Few family celebrations of feasts & holidays	Christmas only family affair, with Thanksgiving vari-

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12. Many family celebrations of special feasts, holidays, etc.	Few family celebrations of feasts & holidays	Christmas only family affair, with Thanksgiving variable
13. Culture is transmitted only by family	Italian culture transmitted only by family, but American culture transmitted by American institutions other than family	American culture transmitted by family & by other American institutions
14. Strong in-group solidarity	Weakened in-group solidarity	Little in-group solidarity
15. Many functions: economic, recreational, religious, social, affectional & protective	Functions include semi-recreational, social, and affectional	Functions reduced to affectional, in the main

Paul J. Campisi, "The Italian Family in the United States" in American Minorities. Milton L. Barron (ed.), pp. 310-314.

The teacher may want to assign for outside reading: "Panic" by Donn Byrne in collection of short stories The Outnumbered, Dell Publications.

Synopsis: Guiseppe Pagino has been in America for three months. Guiseppe was put in charge of a little grocery at Eleventh Street and Third Avenue. They put his name in gold letters on the window, filled the till with twenty dollars' worth of change, and told him that the collector would call regularly every Wednesday and Saturday evening. On Saturday evening the collector would hand him back $12. He finds this to be a wonderful country until a character named Squint Lacy asks Guiseppe for "$10 bonus" a week for protection.

Questions for Inquiry and Discovery:

1. What stereotypes of Italians can you find in this story?
2. What are the stereotypes of Italians from different parts of Italy?
3. What parts of Italy do the criminal element come from in this story?
   a. How might this explain the conflict between southern and northern Italians?
4. What was Guiseppe's first impression of America?

   "America is a great country, greater than Italy, greater than Europe, greatest in the world. I am making money-I your son Guiseppe-much money, just like Carnegie, just like Rothschild?"
5. What inferences can you make about minorities impression of America?
6. Did Guiseppe stereotype the people he saw?

   "The ever-current stream of race and nationality and calling him as if in hypnosis. Sleek swarthy men of his own race passed by, with ear-rings of gold and kerchiefs of red and saffron; huge lumbering Negroes, whose appearance recalled to his mind the genii of the Thousand and One Nights; and slim agile Greeks with incredibly handsome faces and incredibly small feet. Occasionally a Turk slid by with the glamour of the East in his bronzed face and silk moustache, and now and then a China man might shu fle along with his black soft hat and his black-quilted coat and his black felt slippers."

   a. What factors contribute to Guiseppes stereotypes.
   b. How is Guiseppe prejudging the people he sees.
   c. Is he prejudiced?

7. When Squint Lacy asks Guiseppe for the $10 bonus, how does it change his attitude toward other minorities?

"All the motley population of Third Avenue went by: Irishman, Italian, Negro, Chinaman, and Slav. He felt no more interest in these things; he felt only fear. He imagined the city as a gigantic mortar in which crystals like himself were ground to powder. Already he could feel himself disintegrating under the thump of the pestle."

a. What factors contribute to Guiseppe stereotypes?

b. How do they compare with earlier stereotypes.

b. Has his prejudgement turned to prejudice?

What inferences can we make from this story as to why people form stereotypes and prejudices?

What additional data can we gather to verify or disprove our conclusions?

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Questions for Inquiry and Discovery

1. What problems of adjustment did Giuseppe encounter in the U. S.?

2. Why is the alderman willing to help Giuseppe?

3. Did the political machine aid the immigrants adjustment?

4. Why does the author feel that the relationship was one of feudal lords and vassal?

5. Should Giuseppe have sold his vote?

It is Alderman Tim who gets the Italian a permit for his push cart or fruitstand, who finds him a city-hall job, or a place with a public-service corporation, who protects him if he violates a law or ordinance in running his business, who goes his bail if he is arrested, and "fixes things" with the police judge or the state's attorney when he comes to trial. Even before Giuseppe is naturalized, it is Tim who remembers him at Christmas with a big turkey, pays his rent at a pinch, or wins his undying gratitude by saving his baby from a pauper burial or sending carriages and flowers to the funeral.

All this kindness and timely aid is prompted by selfish motives. Amply is Tim repaid by Giuseppe's vote on election day. But at first Giuseppe misses the secret of the politician's interest in him, and votes Tim-wise as one shows a favor to a friend. Little does he dream of the dollar-harvest from the public-service companies and the vice interests Tim reaps with the "power" he has built up out of the votes of the foreigners. If, however, Giuseppe starts to be independent in the election booth, he is startled by the Jekyll-Hyde transformation of his erstwhile friend and patron. He is menaced with loss of job, withdrawal of permit or license. Suddenly the current is turned on in the city ordinances affecting him, and he is horrified to find himself in a mysterious network of live wires. With the connivance of a corrupt police force, Tim can even ruin him on a trumped-up charge.

The law of Pennsylvania allows any voter who demands it to receive "assistance" in the marking of his ballot. So in Pittsburgh, Tim expects Giuseppe to demand "assistance" and to take Tim with him into the booth to mark his ballot for him. Sometimes the election judges let Tim thrust himself into the booth despite the foreigner's protests, and watch how he marks his ballot. In one precinct 92 per cent of the voters received "assistance." Two Italians who refused it lost their jobs forthwith. The high-spirited northern Italians resent such intrusion, and some of them threaten to cut to pieces the interloper. But always the system is too strong for them.

Edmund Transverso,
Immigration: A Study in
American Values. pp. 67-68

Thus the way of Tim is to allure or to intimidate, or even combine the two. The immigrant erecting a little store is visited by a building inspector and warned that his interior arrangements are all wrong. His friends urge the distracted man to "see Tim." He does so, and kind Tim "fixes it up," gaining thereby another loyal henchman. The victim never learns that the inspector was sent to

3. Did the political machine aid the immigrants adjustment?

4. Why does the author feel that the relationship was one of feudal lords and vassal?

5. Should Giuseppe have sold his vote?

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Thus the way of Tim is to allure or to intimidate, or even combine the two. The immigrant erecting a little store is visited by a building inspector and warned that his interior arrangements are all wrong. His friends urge the distracted man to "see Tim." He does so, and kind Tim "fixes it up," gaining thereby another loyal henchman. The victim never learns that the inspector was sent to teach him the need of a protector. So long as the immigrant is "right," he may put an encroaching bay-window on his house or store, keep open his saloon after midnight, or pack into his lodging-house more than the legal number of lodgers. Moved ostensibly by a deep concern for public health or safety or morals, the city council enacts a great variety of health, building, and trades ordinances, in order that Tim may have plenty of clubs to hold over the foreigner's head.

So between boss and immigrant grows up a relation like that between a feudal lord and his vassals. In return for the boss's help and protection, the immigrant gives regularly his vote. The small fry get drinks or jobs, or help in time of trouble. The padrone, liquor-dealer, or lodging-house keeper gets license or permit or immunity from prosecution, provided he "delivers" the votes of enough of his fellow-countrymen. The ward boss realizes perfectly what his political power rests on, and is very conscientious in looking after his supporters.

Edmund Transverso,
Immigration: A Study in
American Values. pp. 67-68

Learning Activity: Italians

Questions for Inquiry and Discovery

1. Why did the editorial support LaGuardia for Mayor of New York City?
2. Why did the magazine see LaGuardia as public recognition for Italian-American?
3. What role will politics play in the lives of Italian-American?
4. To vote against LaGuardia would be a betrayal of their Italian ancestral obligation? Would Italians agree?
5. Do ethnic groups vote on the basis of ethnic ties? Should they?

To vote for anyone else but La Guardia, warned an editorial writer for the *Sons of Italy Magazine*, would be a betrayal of an ancestral obligation:

> For nearly a score of years a struggle has been carried on by those of our race in America for public recognition in the populous centers in which live substantial numbers of Italo-Americans.
>
> Self-preservation seems to be a fundamental instinct of nature, and selfishness, unfortunately, is one of the traits of the larger number of human beings. The tendency has therefore been for those of other racial origins who had preceded us in this country to retain the privileges they had taken for themselves, enlarge them, if possible, and exclude others as long as possible from a just portion of representation in the public offices. The struggle carried on by those of our blood has already netted some fruits; in some cases of relative importance, in others sporadic in nature.
>
> In helping to elevate one of our race to an important public office it must be remembered that we are helping ourselves and our individual aspirations for future realization because in almost each case the occupancy of a public office by an Italo-American establishes a precedent for that office which then receives permanent consideration. What is important, then, is to win some of these offices for the first time.[20]

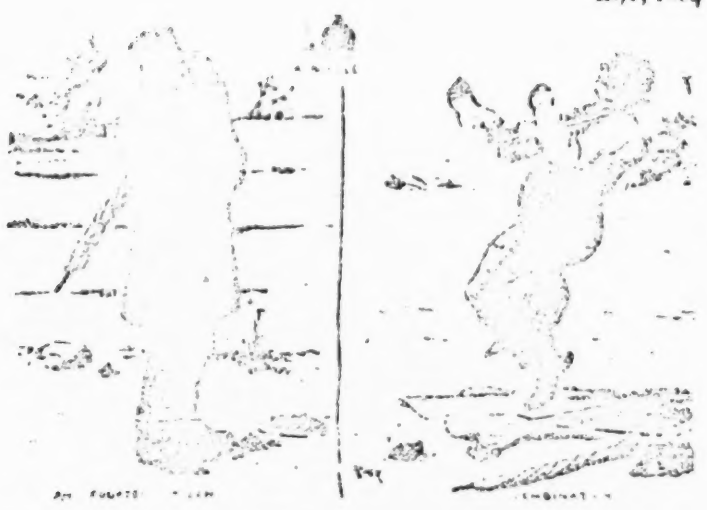
Mann, Arthur. LaGuardia Comes to Power 1933. Philadelphia: J. P. Lippincott & Co., 1965, p. 136.

What effects would this cartoon have on Italian Americans?

Questions for Inquiry and Discovery

1. What information can you obtain from these cartoons?
2. Can the date of the cartoon aid you in the interpretation of the cartoon?
3. What events might lead the cartoonist to these conclusions?
4. What effects might these cartoons have on foreigners in the United States?
5. Ask students to read pp. 222-235 in John Higham's, Strangers in the Land, and compare their inferences with Higham's interpretation.

Life, 1884



Stereotypes shaped American attitudes toward immigrant groups in the post-Civil War decades. In cartoons of the day, the Irishman was a figure with a pug nose, an underslung jaw, and an air of tattered truculence usually augmented by whiskey. The Jew was given attributes suggesting mercenary cunning or vulgar social-climbing: here "Mr. Moses Lichtenstein" is aping the "Four Hundred."

Life, 188

Stereotypes shaped American attitudes toward immigrant groups in the post-Civil War decades. In cartoons of the day, the Irishman was a figure with a pug nose, an underslung jaw, and an air of tattered truculence usually augmented by whiskey. The Jew was given attributes suggesting mercenary cunning or vulgar social-climbing: here "Mr. Moses Lichtenstein" is aping the "Four Hundred."

Life, 1889

If European national traits often seemed comic, foreign radicals and Catholics became twin specters exciting nativist anxieties. This most terrifying of many anti-Catholic drawings was the work of America's leading political cartoonist, Thomas Nast. In it, the Tweed (leaning on edge of cliff) and Irish politicians collaborate in the destruction of the American public schools and the sacrifice of American children to the "bishops." *Harper's Weekly*, 1871

The Italians were often thought to be the most degraded of the European newcomers. They were swarthy, more than half of them were illiterate, and almost all were victims of a standard of living lower than that of any of the other prominent nationalists. "...Wherever they went, a distinctive sobriquet followed them. "You don't call...an Italian a white man?" a West Coast construction boss was asked. "No, sir," he answered, "an Italian is a Dago." Also, they soon acquired a reputation as blood-thirsty criminals..... On the typical Italian the prison expert commented: "The knife with which he (Italian) cuts his bread he also uses to lop off anothers dago's finger or ear.....He is quite as familiar with the sight of human blcod as with the sight of the food he eats."

John Higham, Strangers in the Land: Patterns of American Nationalism 1860-1925, New Brunswick, N.J.: Rutgers University Press, 1963, p. 65.

1. How were Italians depicted according to John Higham's account?
2. What historical circumstances might have led to this type of Italian description?
3. Is there any truth to this description?
4. How were Italians effected by this description?

THEME IV

Key: Teacher - T
Student - S

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THEME IV Italians

Audio Visual Materials

Films

Antonio - 28 min. McGraw-Hill

Filmstrips

Minorities Have Made America - The Italians - Warren Schloat Productions

Records

Italian Folk Songs Vol. I - Folkways and Scholastic Records

THEME V - JEWISH-AMERICANS

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THEME V - JEWISH-AMERICAN

The Jews In America

The Nature of Jewish Immigration?

1. The first jews landed at New Amsterdam in September 1654, they were victims of religious oppression in Brazil.
2. The second wave of Jewish immigration came from Germany after the fall of Napoleon.
   a. reached its peak in the 1840's and 1850's
   b. left Germany to escape persecution after the Revolution of 1848
   c. mass exodus of peasants and artisans during the Industrial Revolution and the Agrarian Crisis
3. The third wave of Jewish immigration began in the 1880's from eastern Europe.
   a. came to escape pograms and severe forms of repression
   b. came to land that offered economic and religious freedom
4. A new wave of Jewish immigration occurred during the 1930's and 1940's when anti-semitism became governmental policy in Germany
5. There is a diversity of Jews who emigrated to the U. S.
   a. Sephardic Jews from Spain, Portugal and Holland
   b. Ashkenazic Jews from the West or East of Europe

Concepts:

The migration of people has produced change. (H)

No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds. (A-S)

The Nature of Jewish Identity

Is there a Jewish identity?

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1. Jews are not a race because they may be members of various races, e.g. Black, Oriental, and White Jews
2. Originally the Jews were a religious sect, but it had simultaneously a cultural (ethnic) homogeneity associated chiefly with the religion.
3. There are many different Jewish sects, e.g. Reformed, Conservative, Orthodox, Hasidic.
4. Nazism may have indicated to Jews that assimilation doesn't inevitably lead to a loss of Jewish identity for others.

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5. Israel has played a positive role in making the Jew proud of his people, boosting his self-image.
6. The fear of discrimination, and insecurity, may be a powerful factor in the identification of Jews with their own group.
   a. residential self-segration of Jews is part of the fulfillment of the social need for belonging.
   b. external threats have succeeded in creating a group solidarity.
7. Jews might have been correctly defined as an ethnic group in the first generation, but today its third generation descendants have only superficial cultural vestiges, if any, and are American.
8. Jews come from many lands and speak many languages.

Concepts:

Customs, traditions, values and beliefs are passed from generation to generation. (H)

Man lives in groups. (A-S)

The Varieties of Jewish Beliefs and Institutions

Did the Jewish community create a group awareness?

1. In America the Jewish community shared certain traditions, customs, religious observances and wished to preserve them.
   a. The Jewish community made it possible to perpetuate Jewish institutions in a "new land," e.g. Jewish schools, synogogues, kosher food stores, bakeries, restaurants.
   b. Community life centered around the synogogue.
   c. The Rabbi was the leader of the community whose position was to interpret the law and pass judgement on any question.
   d. In America the Rabbi didn't play the role of central authority.
   e. The Jews formed numerous societies or "chevras" in which the Jewish community came together, e.g. shtetl associations, Bnai Brith,

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2. The Jewish ghetto in the old world was the "shtetl"; certain aspects of the "shtetl" were reproduced in America.

3. Most Jews settled in low rent areas of the large eastern cities adjacent to the central business district.

4. Jewish communities contained various natural groups of Jews.

5. Jews in Europe received no benefit from taxes that they paid.

a. The Jews provided charitable institutions which aided their own.

b. Jews believed that to provide for the poor, sick and the aged was an act of justice.

c. Burial plots were purchased to bury their dead.

Is there a universal observance of the Jewish religion?

1. There is a linkage of all Jews to a single religion to which everyone is attached by birth and tradition if not by action and belief.
2. There is no universal observance of Jewish religion in the U. S.
   a. The first synogogues in the U. S. followed the Sephardic ritual.
   b. The German Jewish immigrants were influenced by reform Judaism.
   c. Reformed Judaism wished to shorten the services, introduce English into the prayer books, sermons in English and the introduction of organ music.
   d. The orthodox faith held by the Jews of the "shtetl", man wore head coverings (yarmulkas) and a prayer shawl (tallis); no part of the service was in the vernacular.
   e. The East Europeans made compromises between the orthodox and the reformed.
   f. Second generation Jews chose the conservative synogogue, the synogogue became a center of various secular functionw with the major task being to guarantee the social continuity of the Jewish family.

Has the Jewish family created group solidarity?

1. In traditional Judaism the family is the center of the religion. Jewish holidays reinforce family solidarity centering around the family.
2. The old concept of the Jewish family was the extended family with three generations living under one roof.

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3. The child is an extension of oneself; therefore the success of the children becomes the successes of the parents.
4. The accomplishments of the children enhance the prestige of the family; thus it would seem consistent that such values as a good marriage, good education and economic success would be fostered.
5. Family life was the chief means of imposing on the child a sense of Jewishness.
6. The Jewish marriage rate is higher than for most groups.
7. The divorce rate is lower among Jews than among other Americans with the exception of Catholics.

How has education created a group awareness?

1. Jewish education implanted a self-consciousness rather than Judaism.
   a. inculcates the next generation with the cultural heritage.
   b. provided Jewish education on an after school basis for those children who attended public schools.
   c. Subjects taught in the after public school cheder was Jewish history, Hebrew and the reading of prayer books.
2. Jews had always given the highest respect to the scholar. In America it shifted to secular learning which meant secular professions such as medicine, law, dentistry.
   a. In Europe the scholar prepared himself by study in an all day yeshiva.
   b. The Jewish child was told he had only time for education not mischief.
   c. The American attitude toward education was similar to the Jewish old world background.
3. Jewish parents insisted that their sons achieve a higher social and economic position than their fathers and education was a means toward this goal.

How did the Yiddish press and theatre create a group awareness?

1. The Yiddish papers reflected every shade of political opinion from the conservative and religion oriented Tageblatt and Morning Journal to the socialist Forward and the communist Freiheit.
   The aim was to educate the new immigrant and to help him become Americanized.
2. The Yiddish dailies and weeklies devoted more space to literature than American weeklies, as well as articles on American government and history, instructions on how to become naturalized citizens, news about unions, clubs and fraternal organizations.
3. The Yiddish theatre consisted of melodramas interspersed with vaudeville acts, light operas, based on biblical and historical subjects.

Concepts:

Hebrew and the reading of prayer books.

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Concepts:

Man's present material level is an outgrowth of the accumulated knowledge and experience of the past. (A-S)

The culture in which a man lives influences his thoughts, values and actions. (A-S)

Man develops social processes and institutions to insure group survival, provide for order and stability, and adapt to the dynamics of change. (A-S)

The Nature of Prejudice and Discrimination Against Jews

How were Jews economically discriminated against?

1. Jews gravitated toward certain occupations in which they felt relatively secure from discrimination, e.g. government employment.
   a. Jews became peddlers because it required little skill and capital.
   b. Jews became self-employed because it permitted them to earn a living and still retain their freedom to observe orthodox religious commandments.
2. Jews met discriminatory employment practices when they began to compete for white collar jobs.

   Newspaper advertisements for jobs specifically excluded Jews.

How were Jews socially discriminated against?

1. Unflattering stereotypes indicated a negative attitude towards Jews.
   a. Typical stereotypes include: shrewd, mercenary, industrious, intelligent, ambitious, sly, aggressive, pushy, religious, controls everything, sloppy.
   b. In its more extreme forms, Jews have been portrayed as an international conspiracy.
      1. gaining control of the money supply and wrecking the financial system.
      2. polluting the nation's morals through control of communications and entertainment.
      3. The Jew has been portrayed not as a producer but a buyer and

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1. gaining control of the money supply and wrecking the financial system.

2. polluting the nation's morals through control of communications and entertainment.

3. The Jew has been portrayed not as a producer but a buyer and seller, a profit taker, who makes his gains from the labor of others.

2. Jews met restrictive covenants by landlords in the renting of apartments.

3. Enrollment quotas at colleges restricted Jewish students, e.g. medical schools.

4. Violence was a form of discrimination, e.g. Leo Frank Case (1915).

Were Jews politically discriminated against?

1. Early jews advanced closer to complete political equality than those of any other part of the world.

2. Bill of rights guaranteed religious freedom to all.

3. Economic and political crises increased prejudice and discrimination towards Jews, e.g.

Concepts:

Varying attitudes toward change produce conflict. (H)

As population density increases the possibility of conflict and the need for cooperation increase. G)

All men have the right to a nationalism, to freedom of movement, and to residence within a country. (C.L.)

Racism produces prejudice and discrimination.

Jews have attempted to achieve economic and political advancement.

How did Jews achieve economic advancement?

1. The urban setting opened many opportunities for the Jews who emigrated to America.
   a. The frontier had been settled and therefore the Jews settled in urban areas.
   b. Jews became peddlers, junkmen or pushcart dealers because it required little skill and capital.
   c. The expansion of ready made clothing in the American economy meant new jobs for the arriving immigrants and entrepreneural opportunities for those who could scrape together a bit of capital.
   d. Jews have been prominent in the retailing, garment, publishing and entertainment industries.
   e. Strong family ties permitted many Jews to scrape together the needed capital, e.g. family run businesses.
   f. Many of the workers organized into unions to bring an end to the appalling conditions in factories, e.g. Gompers, A.F.L., Dubinsky I.L.G.W.U.
2. The Jewish orientation toward education helps explain why many Jews entered the professions.
3. The Jewish working class is rapidly disappearing although the unions and other institutions remain.
4. Discrimination has been given as a reason why Jews gravitated to employment and self-employed professionals.

Have Jews made their political influence felt?

1. Many Jews joined the democratic machine, many stayed out of the regular party and joined the socialist, liberal and American labor parties.
2. The prominence of Jews in politics is due to the large number of lawyers their high rate of voter participation, rather than strength within the political machine.
3. The advancement of Jews from the lower to middle class status has had no effect on Jewish voting patterns.
4. There has been no consistent Jewish ethnic vote.

   Jews have been historically attracted to liberal causes and political leaders.

Concepts:

Man's present material and cultural level is an outgrowth of the accumulated knowledge of experience of the past. (H)

Democratic governments provide protection for the rights of individuals and minority groups. (P.S.)

The Role of Israel and American Jewry

What is the American Jewish attitude toward Israel?

1. The American Jews feeling for Israel is one of sentimentality, nostalgia and pride.
2. Israel provides a basic group identity with which most Jews share.
3. The function of the identity is to provide the individual with a measure of self-acceptance, self-pride and self-esteem.
4. The strongest link between America and Israel is the cultural heritage of American J ws.
   a. Hebrew is considered a modern language rather than a religious one.
   b. Synogogues raise funds for Israel

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   a. Hebrew is considered a modern language rather than a religious one.
   b. Synogogues raise funds for Israel
   c. Israeli melodies, folk songs and dances are taught in Jewish centers.
   d. appearance of Israeli flags.
   e. Israeli works of art are displayed.
5. Israel creates a feeling of world Jewry.
   a. All Jews are brothers and are responsible for one another.
   b. pride and identification with Israel's achievements
   c. first homeland Jews have known
   d. furthers the integration of American Jewry

e. Israel becomes an ethnic symbol.

6. Major political candidates speak of a pro-Israel policy to gain Jewish support.

Concepts:

All men have the right to a nationality, to freedom of movement, and residence within a country. (C.L.)

Jews Contributed to American Life?

How did Jews contribute to American life?

1. Many Jewish explorers helped to discover the western hemisphere, e.g. Luis de Torres was Columbus' interpreter.
   a. Jews furthered the whale and candle industry in New England, promoted silk culture and vineyards in Georgia, and grew indigo in the Carolinas.
   b. After the Non-Importation resolutions many Jews turned to the fur trade sending their hunters, trappers and agents as far west as the Mississippi.
   c. Jewish pioneers such as Joseph Simon and the Gratz brothers built gun shops, grist mills, powder factories and paper and hemp mills.

3. Jews served in all of America's wars.
   a. American Revolution, e.g. Haym Solomon, Robert Moser
   b. There were 8-10,000 Jewish troops in the armies of the north and south during the Civil War, e.g. Judah P. Benjamin and Major General Frederick Knefler.
   c. World War I - 140,000 Jewish troops were in the American service,

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   c. World War I - 140,000 Jewish troops were in the American service, e.g. 77th Division of New York
4. Jews made contributions in art, music, literature, science, government and labor.
   a. Science - e.g. Dr. Jonas Salk, Dr. Simon Flexner, Dr. Selman Waksman, Dr. Albert Einstein, Dr. Robert Oppenheimer.
   b. Art - e.g. Ben Shahn, Mark Rothko, Max Weber
   c. Government - e.g. Bernard Barush, Herbert Lehman, Abraham Ribicoff, Jacob Javits, Felix Frankfurter, Benjamin Cardozo, Arthur Goldberg, Louis D. Brandeis.
   d. Literature - e.g. Bernard Malamud, Norman Mailer, Saul Bellow, Meyer Levin, Philip Roth, J. D. Salinger, Edna Ferber, Dorothy Parker Arthur Miller and Clifford Odets.

e. Labor - e.g. Samuel Gompers, Sidney Hillman, David Dubinsky.

f. Music - e.g. Arthur Rubinstein, Jascha Heifetz, Richard Tucker, Jan Peerce, Kurt Weil, Irving Berlin, Oscar Hammerstein, Leonard Bernstein, George Gershwin.

Concepts:

Historical circumstances, not hereditary, determine a people's cultural achievements.

Cultural contributions are not the monopoly of any ethnic group.

Learning Activities

Additional learning activities can be obtained by the teacher on Jewish-Americans.

I. Cecyle S. Neidle, The New Americans, New York: Twayne Publishers, 1967.

a) Living My Life - Emma Goldman pp. 178-185
b) A Dreamers Journey - Morris Raphael Cohen pp. 224-228
c) The Promised Land - Mary Antwin pp. 228-231
d) I am a Woman-And a Jew - Eliz. G. Stern pp. 231-235

II. Oscar Handlin (ed.), Immigration as a factor in American History, New York: Prentice Hall, 1959.

a) The Immigrant Businessman - Abraham Kohn pp. 49-53
b) The Yiddish Press - Mordecai Soltes pp. 92-93
c) Realism in the Tiddish Theatre - Hutchins Hapgood pp. 140-145
d) Religious Intolerance - Oscar and Mary Hardin pp. 178-183

III. Arthur Mann (ed.), Immigrants in American Life: Selected Readings, Boston, Mass.: Houghton-Mifflin, 1968.

a) Jews and Christians in Colonial New York - Peter Kalm pp. 12-14
b) A Jewish Girl from Russia - Mary Antwin, pp. 53-56
c) Mutual Aid Societies - Robert E. Park and Herbert Miller pp. 89-91

I. Lillian Faderman and Barbara Bradshaw, Speaking for Ourselves: American Ethnic Writing, Scott Foresman, 1969.

a) Chapter 4 (pp. 319-450) gives an excellent selection of Jewish American writers.

The teacher may want to assign for outside reading or homework, "Angel Levine" by Bernard Malamud in collection of short stories about minorities, The Outnumbered, Dell Publications.

Synopsis:

It is the kitchen of the old Jewish tailor Manischevitz, who is swamped with bad luck and has called on God for help. He discovers a somewhat sinister Negro in a black leather jacket and snappy hat of the Lenox Ave. Cavaler. The Negro explains that he is Alexander Levine, a Jewish angel come to aid the tailor. His receiving help, however, depends on the tailor's belief in him as an angel. The Negro lacks the looks and manners associated with the angel image. The tailor is inclined to skepticism.

Questions for Inquiry and Discovery:

1. What are the characteristics attributed to Manischevitz and Angel Levine by Malamud.
2. How do these compare with the Negro and Jewish stereotypes we developed in class?
3. Why did Manischevitz doubt that the Negro was an angel?
   a. Was Manischevitz right in his doubts?
   b. What prejudices does Manischevitz exhibit?
4. What does Manischevitz mean by "So if God sends to me an angel, why a black? Why not a white that there are so many of them?"
5. Does Manischevitz feel superior to the Negro? For what reasons? Is he justified in his feelings of superiority?
6. Upon Manischevitz's visit to Harlem he stops into a Jewish synagogue and hears an old man talk with a boy. "But has dis spirit got some kind of shade or color? asked the boy.

   "Man of course not. A spirit is a spirit."

   "Then how come we is colored?" the boy asked.

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   "Then how come we is colored?" the boy asked.
   "Ain't got nothing to do wid dat."
   "I still like to know."
   "God put the spirit in all things." "He put it in the green leaves and the yellow flowers. He put it with the gold in the fishes and the blue in the sky. That's how come it came to us." "Amen."
   "Praise Lawd and utter loud his speechless name."
   "Blow de bugle till it bust the sky."

7. How does Manischevitz react upon overhearing this conversation? Why does the author use this type of language?
8. What do you think it means to him?
9. Why does Manischevitz finally say "I believe you're an angel from God.
10. What does Manischevitz mean "Believe me there are Jews everywhere."

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Neighborhoods: Pelham Parkway Is an Urban Shtetl in the Bronx

by Murray Schumach

"It's our Florida here," said Mrs. Ethel Rudin. "We sit here every day in the sun."

She was one of scores of elderly persons seated on boxes and folding chairs in front of stores, or standing in curbside clusters along Lydig Avenue, in the Pelham Parkway section of the Bronx.

While younger women had trouble navigating with baby carriages, the elderly talked of the suburbs to which their children had migrated; of births, bar mitzvahs, weddings, sickness, death.

Horns honked as card backed up for two blocks from White Plains Road and jockeyed for parking spots. Bargain prices plastered in platoons across windows lured droves of shoppers.

Animated Community

If Sholem Aleichem, the chronicler of the little East European Jewish communities, had created such a shtetl here, it would have been very much like Pelham Parkway.

"There are very few neighborhoods in this city that still have the close-knit feeling of Pelham Parkway," Bronx Borough President Robert Abrams, who grew up in the area, said recently.

At a time when many neighborhoods have disintegrated, Pelham Parkway has resisted major change. This is partly because the many ties of old friendships are strong. Another reason is that many apartments have controlled, and moderate rents. Finally, perhaps most important, a large number of the residents are not lured by suburbia.

Here some 50,000 Jews and a smattering of non-Jews have created an animated, but orderly, community among the well-kept apartment houses and huddles of private homes arrayed between Bronx Park East and Williamsbridge Road; between Waring Avenue and Bronxdale Avenue.

"A million people can pass and say hello to you in this neighborhood," said Joseph Oksman, who set up a department store shortly after World War I, to become the first merchant along Lydig Avenue.

Mr. Oksman, now retired like many of his old friends, recalls that well into the nineteen-twenties the Jews, who had pushed north from the Lower East Side, used to delight in buying vegetables at neighborhood farms owned by Italians.

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To the youngsters who swarm in and around the schoolyard of Public School 105, churning up games of basketball, softball and stickball, the era of the local farm is as remote as the possibility of collecting Social Security.

But generation gaps do not seem to be serious here. On Sundays--weather permitting--adults and youngsters gather on Holland and Cruger Avenues, outside the schoolyard, to cheer the players. Enterprising youngsters turn a little profit by selling bottles of iced soft drinks.

Every April--this year it is April 11--the big event is the march of the community's 16 Little League teams. More than 200 boys, aged 8 to 12 with two bands and a police escort, parade through the community to the baseball field in Bronx Park, where predecessors have played since 1957.

"Each neighborhood should have children like ours," Mrs. Rose Sellinger said. "This would be a better city if they did."

Many adolescents wear hippie attire and walk in a slouch. But true to neighborhood tradition they still congregate on the low wall along the south side of Pelham Parkway, near White Plains Road. Sometimes they get too noisy late at night and the police chase them.

The library, at 2147 Barnes Avenue--the Van Nest-Pelham Branch--is a matter of special pride in this community. For 25 years the residents pressed for a public library. It opened in 1968.

While most branches of the public library system have been losing circulation, this one has become busier. Its circulation for last January was 13,708, about 1,000 more than that of the preceding January.

This, however, may be a reflection of the reading interests of the elderly. The library has special sections of books in Yiddish, French, Italian and German. It also has a nice selection of books in large type. Librarians have found that some adolescents use the building as a hangout.

"Sometimes they get too noisy," said Mrs. Phyllis Mack, assistant librarian. "The girls flirt and the couples sit around eating. You have to tell them to leave."

Political Zest

Politically, this neighborhood knows no season. Campaign time merely intensifies the usual political arguments. Every candidate who tours the Bronx knows that one stop should be under the el, at White Plains Road and Lydig Avenue.

Candidates who hope to use a sound truck at this corner on a weekend, have it parked there the night before. "First come, first served," said a policeman there. At almost any time on Saturday, some candidate or his supporter is almost certain to be in position with microphone or bullhorn a d leaflets.

Last Saturday, for instance, two Representatives, an Assemblyman and a Democratic state committeeman were within 50 feet of one another at the same time, soliciting support from this overwhelming Democratic constituency.

Assemblyman Alan Hochberg--he calls himself "the young whirlwind" was on hand to remind the people of his resolution urging President Nixon to sell or supply arms to Israel. Representative James H. Scheuer, preceded by a few helpers, was making his way among the voters, shaking hands, listening to suggestions.

Across the street, in the bustling Penrod stationery store, Lou Goldberg, who opened the place some 40 years ago, grinned and said: "You never have empty stores on Lydig Avenue."

New York Times, April 2, 1970

1. What did the author mean by an urban shtetl?
2. Why was the shtetl transplanted in the U. S.?
3. What role did the shtetl play in adjusting the immigrant to American life?
4. Has the ethnic enclave been successful for the Jew?
5. Can other minority groups learn from the experience of the Jews?

Catholic Girls Take Bagel Tour

By ISRAEL SHENKER

A blue station wagon crossed Times Square yesterday morning, and as it went east on 46th Street eight Roman Catholic girls inside merrily sang "Shabat Shalom! (Welcome Sabbath!)"

Rabbi Bernard M. Cohen earned, took his right hand rom the wheel, and conducted.

"Rabbi," asked a passenger, "what would Tevye, n 'Fiddler on the Roof,' have said about a rabbi who went hrough a red light?"

"A very good question," said the rabbi, blushing. 'Now girls, let's think. What would Tevye say about going through a red light?"

"It's only a machine, and I'm a man," was one suggestion.

Light vs. Man

"The light keeps changing, and I remain the same," was another.

"Very good," said the rabbi, and turned south on Second Avenue.

It was the sixth day of an eight-day visit by students from St. Mary-of-the-Woods College, outside Terre Haute, Ind., to New York's Jewish community. For the tour, plus nine lectures by the rabbi, the students will get one or two credits toward graduation.

Each of the girls contributed $175 for expenses, and $40 to $50 tuition for the intersession course entitled "Searching and Discovering the Jewish Community of New York."

Rabbi Cohen, a Reform clergyman, who is 39 years old and was born in New York, said he was the first rabbi on the faculty of any Roman Catholic college. He divides his time between the campus and his congregation, and likes to think that in Terre Haute—which was once a Ku Klux Klan stronghold—ecumenism now flourishes.

The women in his charge (his wife and a woman friend came along as chaperones) had already attended Hassidic prayers in the Williamsburgh section of Brooklyn, toured WEVD ("the station that speaks your language"), and sampled specialties at Katz's Delicatessen, Streit's Matzo Factory and Shapiro's Kosher Wine Company. They had heard lectures on Talmud and the generation gap, and on the survival of Yiddish.

The rabbi enjoined his students to understand Judaism "not as a piece of gefilte fish or a sour pickle, not as something gastrointestinal, but as something cerebral."

"You're missionaries this week," he said jokingly as the car passed 27th Street.

"Rabbi," came a voice from the rear, "could you put the window down a little bit?"

"What does this have to do with the missionaries?" he asked.

"You'll have dead missionaries unless you put the window down," the young woman answered.

At Kaplan's Pickle Stand, 144 Orchard Street, the rabbi invited his students to take pickles out of a barrel. "But make it fast," said Mr. Kaplan. "It's Friday. I have to do business."

As the class paused for one of many quick sidewalk homilies, a woman strolled up. Hearing the rabbi talk about "a yarmulka, a skull cap, a cardinal's cap," she blurted: "A religious hypocrite! Worse than an atheist! Don't be a hypocrite!"

A second woman asked what was going on. When she heard the group was studying Judaism on the lower East Side she announced, "There isn't a trace of Judaism here any more. Ask me and I'll tell you."

At a tomato stand, the class noted a sign saying: "Closed for Vacation—Thank God," and then everyone went into Yonah Schimmel's Knish Bakery, at 137 East Houston Street. The owner, Arthur Berger, explained that his grandfather had started baking knishes in 1910, after proving unsuccessful as a teacher.

"He was a successful teacher," corrected the rabbi. "He just didn't make a living from it."

Visit to a Paper

To walk off pickles, knishes and blintzes (since it was Good Friday, no one ate meat), the group set off on foot for The Daily Forward, where the managing editor welcomed them.

"Do you have syndicated columns?" asked Kathy Kelly, one or the girls.

"Our columns are not syndicated," he replied, "because there are two Jewish papers here in New York, and if we syndicated we'd be printing the same things. We're probably the only real world newspaper, except for one other one in New York. But that one goes to ambassadors and cabinet ministers. We go to people."

"When we get back to the hotel," Miss Kelly asked the rabbi "can we go to St. Malachy's Church? They're going to have the Veneration of the Cross."

"Of course, my little Talmud scholar," the rabbi replied.

New York Times, March 28, 1970, p.29

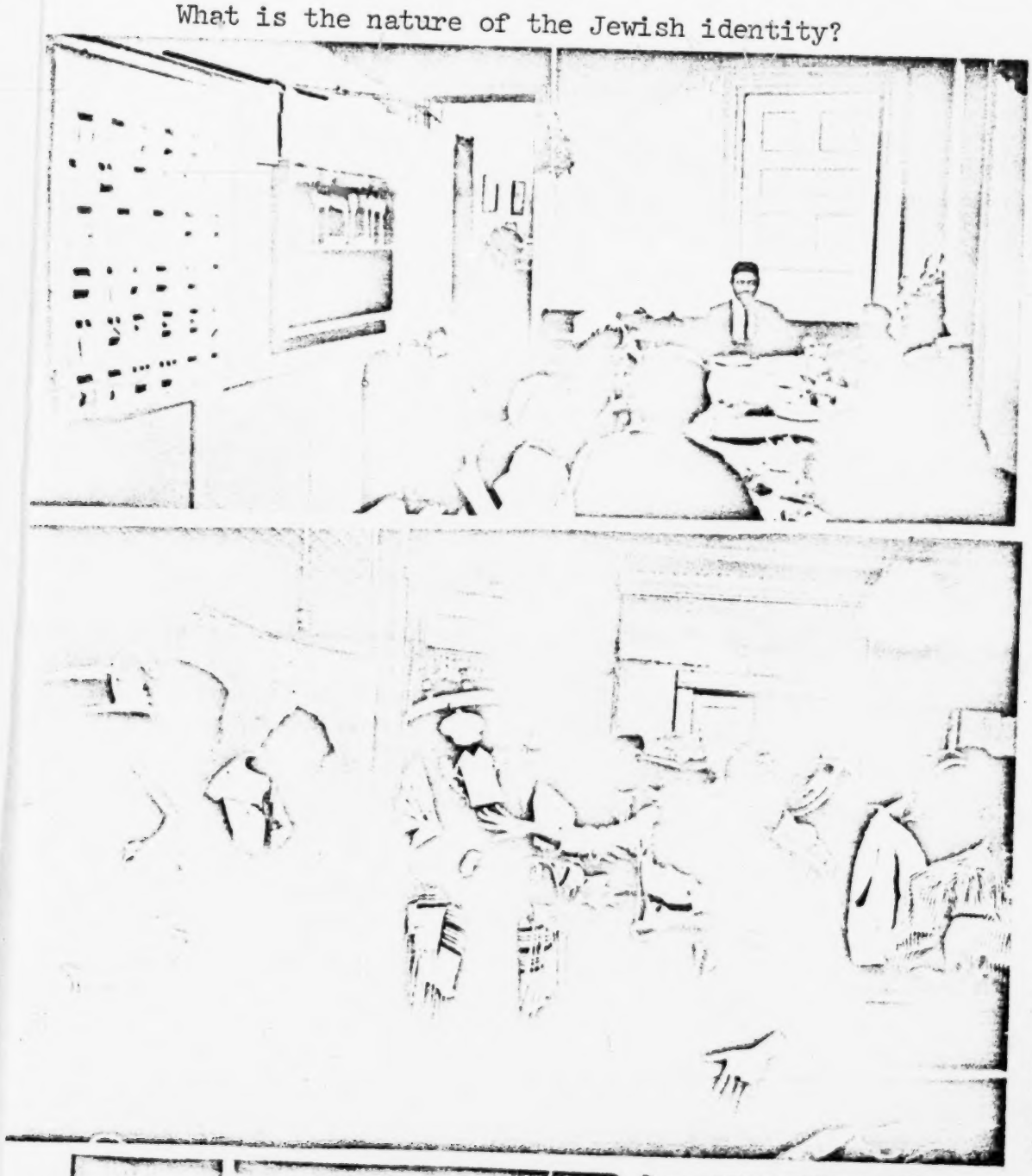
1. Why would a course be given on "Searching and Discovering the Jewish Community of New York?
2. Why did Rabbi Kaplan ask what would Tevye have said about going through a red light?
3. Why did the women feel "that there isn't a trace of Judaism here any more"?
4. Did the girls learn from the tour?

1. What do you see in these photographs?
2. What do you think the people are doing?
3. What religion do you think these people are? What clues are in the photograhhs?
4. What factors bring these people together?
5. How would these factors compare with East European Jews?

A follow up activity might include the playing of Tradition from Fiddler on the Roof and compare the tradition of East European Jews and the Black Jews in the photographs?

How do they compare?

What is the nature of the Jewish identity?



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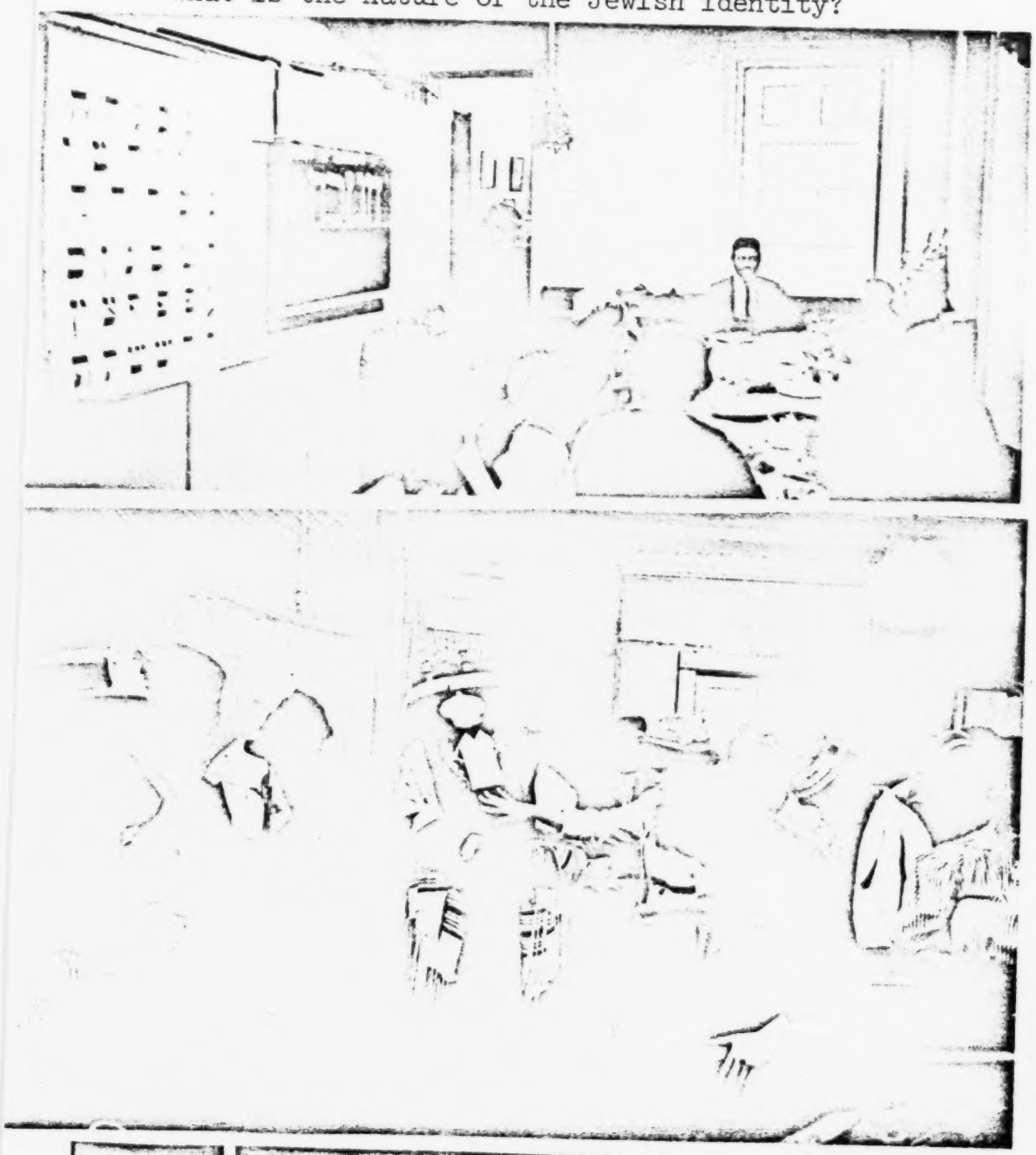

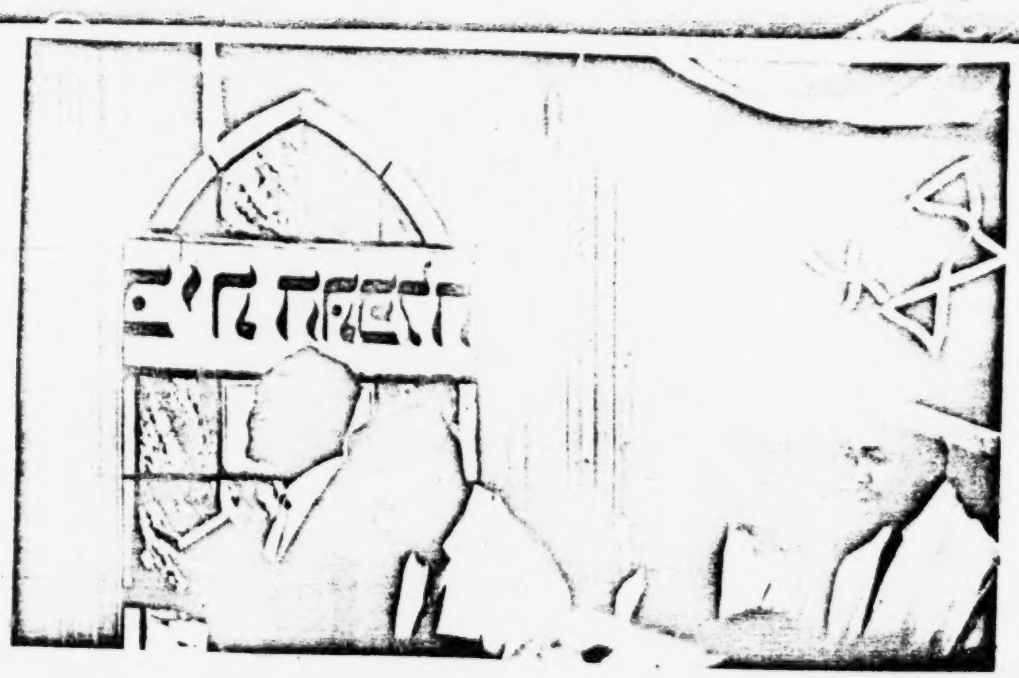

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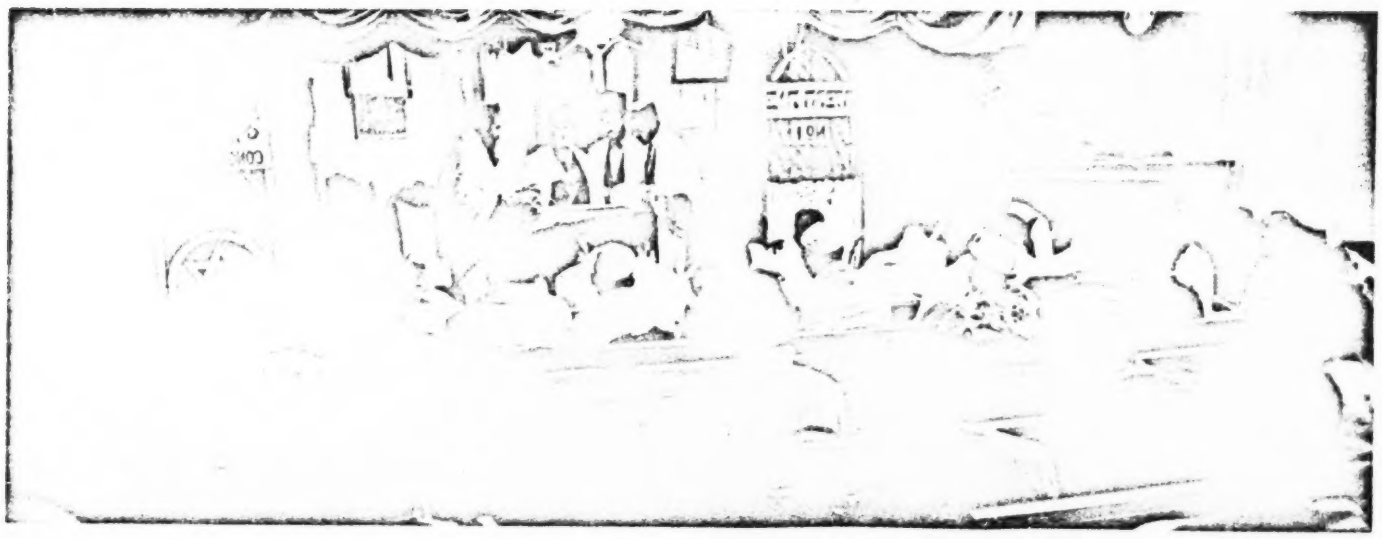

OF
ETHIOPIAN
HEBREWS
INC
SERVICES
FRIDAY 8 P.M.
SABBATH
MORNING 10 TO 1
3 P.M. TO 7 P.M.
SUNDAY 8 P.M.

The reception of eastern European Jews in the few great cities where they first settled was hardly less adverse. Almost as strange to the German Jews who had preceded them as to the native Americans, these impoverished, undernourished refugees wore long black coats and untamed beards, practiced a distinctive religious ritual, and spoke their own language - Yiddish - with vivid gesticulations. Doubtless they were dirty; such at least was the initial and contemptuous image their presence inspired. The New York Tribune in 1882 noted blandly: "Numerous complaints have been made in regard to the Hebrew immigrants who lounge about Battery Park, obstructing the walks. Their filthy condition has caused many of the people who are accustomed to go to the park to seek a little recreation and fresh air to give up this practice....To the first impression unfriendly observers soon added the traditional Shylock stereotype. Many of the Jewish immigrants started out in America with a peddlers pack. Here, to many Americans, was the very personification of avarice and cunning." Money is their God," wrote Jacob Riis of the Russian Jews as a whole.

John Higham, Strangers in the Land: Patterns of American Nativism 1860-1925, New Brunswick, N.J.: Rutgers University Press, 1963, p. 67.

1. How were Jews depicted according to John Higham's account?
2. What historical circumstances might have led to this type of Jewish description?
3. Is there any truth to this description?
4. How were Jews effected by this description?

Problem for Jews: Defining Jewishness

What is a Jew?

THIS QUESTION was raised recently in Israel, homeland of 2¾ million Jews. The debate was sparked when Benjamin Shalit, an Israeli naval officer, tried to register his children as Jews, even though his wife is a Christian.

The question of "what is a Jew?" may be as old as the Jewish people themselves. The Jews trace their ancestry back to the second century B.C. The debate over what constitutes Jewishness continues, though certain guidelines are recognized by almost all Jews.

Jewish Characteristics

The following characteristics usually identify a Jew as a Jew throughout the world:

RELIGION. Jews follow the religion of Judaism. They believe in one God and follow the teachings of the Old Testament. Ancient Jewish tradition holds that Moses gave the Jewish people the Ten Commandments on Mt. Sinai, Israel.

HISTORY. According to ancient Jewish tradition, Moses led the Jews out of Egypt into the promised land of Israel. After many centuries there, they were defeated in battle by the Romans and were forced to scatter to many different regions. The survival of the Jewish people was at stake in World War II. About 6 million Jews were killed, because of their beliefs, under Hitler's rule.

WAY OF LIFE. Jews have traditional food and songs. Hebrew, the official language of Israel, is studied by many Jews the world over. Jews celebrate holidays such as Passover (to commemorate the escape from slavery in Egypt) and Hanukkah (the festival of lights).

SEMITES. The Jews, like the Arabs, are Semitic peoples. In ancient times Semites lived in Babylonia, Assyria, and Phoenicia.

When news of the debate in Israel over Jewishness reached the U.S., Jews reacted with keen interest. America's 5½ million Jews are divided into three main religious sects, or groups: Orthodox, Conservative, and Reform.

Rabbis of the Orthodox group, a sect that demands strict obedience to Jewish laws and customs, claim that only religion should identify a person as a Jew. Orthodox American Jews abide by the Halakah (ha-LA-kuh) law that states: Only a child of a Jewish mother or a mother who was converted to Judaism can be considered a Jew.

One American Orthodox rabbi warned that unless the ancient law is followed, there may be trouble in Israel and other Jewish communities in the world; no one will know who the real Jews are.

Some Conservative rabbis—Jews who are not as resistant to change as the Orthodox group—have taken a more flexible stand. "In any modern country," one Conservative rabbi said, "mixing politics with religion is bound to create problems that only courts can solve."

Another View

Besides rabbis, many prominent Jews in the U.S. have also entered the debate. Max Lerner, the author of *America as a Civilization*, made this statement: "To be a Jew is to be a member of a historical community, an old and creative civilization of a people who were dispersed from their original home and radiated out over the world."

Will Jewishness ever be defined to the satisfaction of ALL Jews?

Many persons are doubtful. One Jewish leader has said: "I'm more optimistic about peace coming to the Middle East."

Questions for Inquiry and Discovery:

1. Why is it difficult to define a Jew according to the article?
2. Do the Jewish characteristics identify the Jew? Why?
3. What factors create a Jewish awareness?
4. Will Jewishness ever be defined to the satisfaction of all Jews?

Problem for Jews: Defining Jewishness

What is a Jew?

THIS QUESTION was raised recently in Israel, homeland of 2¾ million Jews. The debate was sparked when Benjamin Shalit, an Israeli naval officer, tried to register his children as Jews, even though his wife is a Christian.

The question of "what is a Jew?" may be as old as the Jewish people themselves. The Jews trace their ancestry back to the second century B.C. The debate over what constitutes Jewishness continues, though certain guidelines are recognized by almost all Jews.

Jewish Characteristics

The following characteristics usually identify a Jew as a Jew throughout the world:

RELIGION. Jews follow the religion of Judaism. They believe in one God and follow the teachings of the Old Testament. Ancient Jewish tradition holds that Moses gave the Jewish people the Ten Commandments on Mt. Sinai, Israel.

HISTORY. According to ancient Jewish tradition, Moses led the Jews out of Egypt into the promised land of Israel. After many centuries there, they were defeated in battle by the Romans and were forced to scatter to many different regions. The survival of the Jewish people was at stake in World War II. About 6 million Jews were killed, because of their beliefs, under Hitler's rule.

WAY OF LIFE. Jews have traditional food and songs. Hebrew, the official language of Israel, is studied by many Jews the world over. Jews celebrate holidays such as Passover (to commemorate the escape from slavery in Egypt) and Hanukkah (the festival of lights).

SEMITES. The Jews, like the Arabs, are Semitic peoples. In ancient times Semites lived in Babylonia, Assyria, and Phoenicia.

When news of the debate in Israel over Jewishness reached the U.S., Jews reacted with keen interest. America's 5½ million Jews are divided into three main religious sects, or groups: Orthodox, Conservative, and Reform.

Rabbis of the Orthodox group, a sect that demands strict obedience to Jewish laws and customs, claim that only religion should identify a person as a Jew. Orthodox American Jews abide by the Halakah (ha-LA-kuh) law that states: Only a child of a Jewish mother or a mother who was converted to Judaism can be considered a Jew.

One American Orthodox rabbi warned that unless the ancient law is followed, there may be trouble in Israel and other Jewish communities in the world; no one will know who the real Jews are.

Some Conservative rabbis—Jews who are not as resistant to change as the Orthodox group—have taken a more flexible stand. "In any modern country," one Conservative rabbi said, "mixing politics with religion is bound to create problems that only courts can solve."

Another View

Besides rabbis, many prominent Jews in the U.S. have also entered the debate. Max Lerner, the author of *America as a Civilization*, made this statement: "To be a Jew is to be a member of a historical community, an old and creative civilization of a people who were dispersed from their original home and radiated out over the world."

Will Jewishness ever be defined to the satisfaction of ALL Jews? Many persons are doubtful. One Jewish leader has said: "I'm more optimistic about peace coming to the Middle East."

Questions for Inquiry and Discovery:

1. Why is it difficult to define a Jew according to the article?
2. Do the Jewish characteristics identify the Jew? Why?
3. What factors create a Jewish awareness?
4. Will Jewishness ever be defined to the satisfaction of all Jews?

THEME V

Key: Teacher - T
Student - S

Bibliography - Jewish-American

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THEME V - JEWISH-AMERICAN

Audio-Visual Materials

Films

Anti-Semitism in America - 25 min. ADL
Brotherhood of Man - 11 min. - Jewish Labor Committee
Challenge to America - Anti-Semitism in America - 25 min. ADL
The American Jew - 25 min. ADL
The Chosen People - 27 min. ADL

Filmstrips

Minorities Have Made America - The Jews - Warren Schloat Production
Three Hundred Years - Jewish Community Relations Council

Records

Jewish Folk Songs Vol. I
Folkways and Scholastic Records

THEME VI - PUERTO RICANS

CONTENT

LEARNING ACTIVITIES

BIBLIOGRAPHY

AUDIO-VISUAL MATERIALS

THEME VI - PUERTO RICANS

The Nature of the Puerto Rican Migration

Why did Puerto Ricans migrate to the mainland?

1. Puerto Ricans migrated mainly for economic reasons.
   a. The primarily agrarian economy could not provide sufficient employment for its labor force.
   b. Overpopulation has been a great spur to Puerto Rican migration.
2. Puerto Rican soldiers took advantage of the opportunities on the mainland.
3. Improved air transportation between San Juan and New York City increased migration.

What were the patterns of Puerto Rican migration?

1. Puerto Ricans became American citizens on March 17, 1917.
   a. Migration to New York began in 1917 when the earliest Puerto Rican migrants came to Brooklyn, N. Y.
   b. The number of Puerto Ricans doubled between 1920-1930.
2. Puerto Rican migration rose sharply at the end of World War II.
3. Puerto Rican migration varies with job opportunities in the U. S.
4. The migrants of the 1950's were different from the migrants of the twenties.
   a. They came from urban rather than rural areas.
   b. They were younger than previous migrants.
5. Puerto Ricans have become more dispersed in the United States.
6. A return migration in conjunction with a curtailed migration out of Puerto Rico has existed since 1960.

Concepts:

The migration of people has produced change. (H)

No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds. (A-S)

The Nature of the Puerto Rican Identity

Do Puerto Ricans have a racial identity?

1. Puerto Ricans cannot be considered a race because they may be members of many races.
   a. Puerto Ricans are varying mixtures of Caucasian, Negro and Indian.
   b. Appearances vary widely.
2. Puerto Rican history helps explain the diversity of races.
   a. Puerto Rico was inhabited by Indians when Christopher Columbus discovered the island in 1493.
   b. The Spanish ruled the island for more than three centuries.
   c. Africans were brought to Puerto Rico as slaves in the 16th Century.
3. A wide separation between races did not exist in Puerto Rico, e.g. European, Africans and Indians intermingled and often intermarried.

Has religion created a Puerto Rican identity?

1. Roman Catholicism is not a national church in Puerto Rico.
2. The Catholic church provides the general framework for the Puerto Rican population.
   a. It sets the standards for baptism, marriage, burials, and its calendar sets the holidays and festivals.
   b. There is a disparity between affiliation and participation in church activities.
   c. Participation is greatest among women.
   d. Religion has a social significance in Puerto Rico.
3. Puerto Ricans have not established national parishes of their own as earlier immigrants.
4. Many Puerto Ricans have joined the Pentecostal church or one of the established Protestant denominations.

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Has the Puerto Rican family created a group identity?

1. The Puerto Rican culture has an extended family.

a. There was always a place for the aunt, uncle and grandparents.

b. The "copradre" or "comadre" provided a second set of parents if the rearing of children became too overbearing.

c. There was always a family member ready to take care of the children.

d. The Puerto Ricans have strong family ties.

2. The husband is the supreme authority in the family.
   a. The Puerto Rican male has little to do with the rearing of children.
   b. He expects respect and obedience from his children.
   c. The rearing of children is the responsibility of the mother.
3. Urbanization, industrialization and intercultural relations have reduced the family cohesiveness.
4. The woman has an increased role in the Puerto Rican family.
   a. The earning power of women has increased which means a stronger demand to be heard in family affairs.
   b. There is an overprotectiveness of children especially among unmarried females.

Has the mass media provided a group identity?

1. Spanish language press provides a need for pride in the Latin culture.
2. The Spanish language press and radio station aid the Puerto Rican to adjust to unfamiliar surroundings.

Concepts:

Man lives in groups. (A-S)

Customs, traditions, values and beliefs are passed from generation to generation. (H)

Man's present material level is an outgrowth of the accumulated knowledge and experience of the past. (A-S)

Man develops social processes and institutions to insure group survival, provide for order and stability, and adapt to the dynamics of change. (A-S)

The Patterns of Prejudice and Discrimination against the Puerto Rican

How were Puerto Ricans economically discriminated against?

1. Puerto Ricans have been concentrated into unskilled and semi-skilled

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The Patterns of Prejudice and Discrimination against the Puerto Rican

How were Puerto Ricans economically discriminated against?

1. Puerto Ricans have been concentrated into unskilled and semi-skilled jobs, mainly in manufacturing and service industries.

2. The people were discriminated at the lower levels of the occupational scale which was linked with language difficulties, union policies and personal factors.

3. Various unions have discriminated against Puerto Ricans seeking membership.

4. Some Puerto Ricans have been considered as bad risks in banks, credit houses and service corporations.

How were Puerto Ricans socially discriminated against?

1. Color has complicated the problem of mobility for the Puerto Rican.
2. Puerto Ricans have been forced to live in slums and dingy tenements.
3. Individuals could not hold jobs at professional jobs (schools, hospitals and social centers) due to language difficulties.
4. The Puerto Rican people have not received adequate police protection.
5. The people have been stereotyped by possessing the following characteristics; high tension people, sexy girls, Latin lovers, rice and beans, over-sensitive, wear bright colors, good dancers, carry knives, all on welfare.
6. They have been blamed for many crimes and antisocial acts.

How were the Puerto Ricans politically discriminated against?

1. Puerto Ricans were discriminated in the courts since the procedure of the American judicial system deprived them of using their own language.
2. Language literacy tests discriminated against Puerto Ricans from voting in elections.

Related Concepts - Prejudice and Discrimination

Varying attitudes toward change produce conflict. (H)

As population density increases, the possibility of conflict and the need for cooperation increase. (G)

All men have the right to a nationalism, to freedom of movement, and to residence within a country. (C-L)

Racism produces prejudice and discrimination. (A-S)

Puerto Ricans Achieve Economic and Political Advancement

How did the Puerto Ricans achieve economic advancement?

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Puerto Ricans Achieve Economic and Political Advancement

How did the Puerto Ricans achieve economic advancement?

1. The Puerto Rican labor force within certain industries has helped New York City's economic growth.
2. Individuals have moved up quickly in the economic ladder - teachers, social workers, and independent business people.
3. People own their own small private businesses: bodega - grocery, carniceria - meat store, Joyeria - jewelry store, barber shops, and small factories.
4. Second-generation Puerto Ricans have moved up the economic ladder by scholarship and financial assistance from private industry.

5. Aspira has helped students get college scholarships.
6. Labor unions have helped the people advance with the exception of the old craft unions.
7. The Puerto Rican businessman was raised in a rural economy, and reflects characteristics of individualism which affected small business ventures.

How did the Puerto Ricans achieve political advancement?

1. No immigrant group in New York City, except for the Puerto Rican, has ever elected a high city official within a short period of time (Herman Badillo - Borough President of the Bronx).
2. The Puerto Ricans have developed local agencies to get out the vote during political elections.
3. City politics has seen the rise of Herman Badillo, Robert Garcia and Carlos Ortiz.

Did Puerto Ricans achieve assimilation?

1. Inter-marriage among Puerto Ricans is increasing as fast as the assimilation of immigrants during the period from 1908-1912.

Related Concepts - Economic and Political Advancement

Democracy is a form of government in which ultimate power resides in the people. (P. S.)

Democratic governments provide protection for the rights of individuals and minority groups. (P. S.)

Man's present material and cultural level is an outgrowth of the accumulated knowledge or experience of the past.

Puerto Rica Attempt to Adjust to Their New Environment

What problems have Puerto Ricans faced in adjusting to their new environment?

1. The Puerto Rican had to change from rural to urban surroundings.
2. He has the lowest paying jobs and

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Puerto Ricans Attempt to Adjust to Their New Environment

What problems have Puerto Ricans faced in adjusting to their new environment?

1. The Puerto Rican had to change from rural to urban surroundings.
2. He has the lowest paying jobs and lives in inferior housing.
3. He meets resistance from those who are already "established".
4. Puerto Ricans were discriminated by a distinctive color in some cases.
5. The lack of fluency in the English language.
6. Prejudice and discrimination are reinforced by differences in the education and preparation of Puerto Ricans.
7. The Puerto Rican migrant is the victim of many stereotypes.

What are the patterns of Puerto Rican adjustment?

1. The earliest forms of employemtn were in the garment industries.
2. The Puerto Ricans similarly moved out of the ranks of labor by opening groceries, meat markets, jewelry stores, and other little shops that cater to other Puerto Ricans.
3. The theatre, art, music and athletic world opened up new opportunities for some Puerto Ricans.
4. Many Puerto Ricans have gained entrance to professional, managerial and clerical positions.
5. There has been a steady penetration of the police and fire departments, the public schools, and offices of municipal, state and federal agencies.
6. The political machine which operated on the basis of patronage and personal favors for earlier immigrants and organized the immigrant groups is no longer functioning well for the Puerto Rican.
7. The Puerto Ricans have organized self help organization to increase community progress.
   a. organizing tenant groups
   b. strengthening the schools
   c. helping Puerto Rican teenagers find jobs
   d. encouraging reliable merchants
   e. organizing merchant associations
   f. sponsoring voter registration programs

Concepts:

As population density increases the possibility of conflict and the need for cooperation increase. (G)

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The Puerto Rican Contributions to American Life

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The Puerto Rican Contributions to American Life

How have Puerto Ricans contributed to American life?

1. An increasing number of Americans have visited Puerto Rico each year since 1959.
2. Music - Tito Puente, Noro Morales, Bobby Capo, Rafael Hernandez Ramito, Pablo Casals
3. Theatre and Entertainment - Jose Ferrer, Olga San Juan, Rita Moreno, Juano Hernandez, Chita Rivera

4. Opera - Graciely Rivera, Justino Diaz, Martina Arroyo
5. Art - Carlos Irizarri, Roberto Lebion, Ramon Carrasquilio, Wilfred Labiosa
6. Sports -

   Baseball - Orlando Cepeda, Roberto Clemente, Jose Santiago, Felix Millon and Juan Pizario

   Boxing - Sixto Escobar, Jose Torres, Carlos Ortiz, Frank Rodriguez

   Golf - Chi Chi Rodriguez

   Horse Racing - Angel Cordero

   Tennis - Charles Pasarell
7. Science - Ramon Ameterio Betances, Agustin Stahl
8. Literature - Patricia Cayo Sexton, Piri Thomas, Eugenio de Hostos, Thomas Blance, Enrique Laguerre, Guillernio, Colto Thoner, Eloisa Rivera
9. Politics - Jose Elso Barbosa, Luis Munoz Rivera, Carlos Ricos, Manuel F. Rossy, Jose DeDiego, Herman Badillo, Ramon Velez, Louis Ferre, Robert Garcia, Carlos Ortiz, Ted Velez and Arnold Segarra and Tedoro Moscoso.
10. Education - Joseph Monseratt, Antonio Pantoja, Jose A. Balseiro
11. Civil Rights - The people have maintained a single community in which color consciousness has no barrier.
12. Puerto Ricans have served in the United States military service during World War I, World War II, Korean War and the Viet-Nam conflict.
13. The tempo of their music has influenced the American entertainment field.

Related Concepts - Contributions

Historical circumstances, not heredity, determine a people's cultural achievement.

Cultural contributions are not the monopoly of any ethnic group.

The teacher can choose several songs from "West Side Story" to illustrate the problems of the Puerto-Rican minority in America.

Questions for Inquiry and Discovery

1. What is the setting for "West Side Story"?
2. What reasons might you offer for the conflict between Jets & Sharks?
3. What stereotypes do each have of each other?
4. What tensions are apparent in the "Prologue" and "Somethings Coming"?
5. What attitudes do Puerto Rican women have of America?
   What attitudes do Puerto Rican men have of America
   a. How do these attitudes differ?
6. What explanation might there be for the differing attitudes?
7. In what respects do these attitudes compare with earlier immigrants?
8. What is the major theme in "Got Officer Krupke"?
   a. What responsibility must society take for the prejudice between Sharks & Jets?
9. In "Somewhere" what do Maria and Tony hope for?
10. Can we envision a place where men will be free from prejudice?
11. What could be necessary to achieve this goal?
    a. Is it worth fighting for?

As a summary activity the students will be arranged into groups in order to compose a list of solutions for a hypothetical minority group problem e.g. Black-Jewish Relations. The students will role-play as members of their respective groups and react to the solutions attempted by the group representing the New York City government.

As a follow-up lesson the teacher might want to show a film strip on the Puerto Ricans--A Warren Schloat Product Inc., Prentice-Hall Co., Puerto Ricans Part I.

This film strip illustrates similar points as West Side Story, especially the special problems of Elena Rodriguez, problems that wouldn't be encountered by other minority groups. It raises the question "Can the Puerto Ricans overcome their handicaps?"

Suggested Activities

1. After having heard selections from "West Side Story", the student will be able to explain three reasons for inter-group conflict.
2. After listening to the song "America, America", the student will be able to explain three problems that Puerto Ricans face in New York City.
3. The student will develop a list of criteria describing the manner in which a person forms a value. He will then select three values that are mentioned in "West Side Story" and compare the reasons for their formation with the student's criteria.
4. "Officer Krupke" blames the tension on the West Side as society's failure, the student will be able to write a sequel to "West Side Story" in which he will evaluate the programs of N.Y.C. government to correct abuses of society.
5. East student will write a short story on the type of life Tom and Maria would live in their society which is from from prejudice, demonstrating knowledge of previous learnings.

How have the Puerto Ricans
tempted to adjust to
erican life?

Can the Puerto Ricans be as
werful a political force as
rlier ethnic groups?

What factors indicate that
erto ricans have assimilated
to American life?

Politically, the Puerto Ricans are certainly on the move. The near victory of Herman Badillo in the Democratic primary has probably removed "the Puerto Rican thing" the way John F. Kennedy's 1960 victory changed the myth about Catholics running for President. This was not supposed to be the year for a Puerto Rican, and Badillo was supposed to have been better off running for the controller's office or as president of the City Council on somebody else's ticket. When he almost won (he lost by 38,000 votes), he established himself *and* the Puerto Ricans as an important political force in New York. On the other hand, there still remains a problem of apathy to be overcome. The Puerto Ricans are still the hardest people in the city to get registered, because of a combination of factors (distrust of politicians, uneasiness about the language, and fear of anything resembling an agent of the government are some of the factors; among older Puerto Ricans, there is still some feeling that they aren't from New York, that their political candidates are an airplane ride away).

The streak of conservatism in the Puerto Ricans also seems to be widening as more of them make it into the middle class. Many of them join regular Democratic clubs, because they see those clubs as the safest way to make it politically; a man like Tony Mendez, the regular boss of East Harlem, remains a powerful man politically, and some of the less radical or adventurous younger Puerto Ricans don't want to take any chances on blowing a career by playing Don Quixote. Rivalry among Puerto Rican politicians is rather strong, and sometimes leads to bizarre situations: next year there will not be a single Puerto Rican serving on the City Council, despite the fact that there are more Puerto Ricans here than in San Juan. In those councilmanic districts where a Puerto Rican might have been elected, Puerto Ricans ran against each other and non-Puerto Ricans slipped through the seams.

Despite that, the Puerto Rican community seems more together now than it has ever been. "Up until a couple of years ago," a pretty young schoolteacher from the Two Bridges district told me, "I was ashamed to say I was a Puerto Rican. I would say I was Spanish, or something like that. Today I'm ashamed for being ashamed. We P.R.s are really going to take this town."

They might just do that—politically, at least—and it might not be such a bad thing. They have already added things to New York which have made it a better place: their music and their food and their sense of the outrageous. No matter where you want to go, if you travel with a Puerto Rican cabdriver, he'll take you there; he'll say: "Hey, I don't know where it is, but you show me, mon, and I take you." The rocky decade with the marriages seems over, and the stable family unit is there again, the way it is in Puerto Rico. There is still a feeling among those who came here from Puerto Rico that they don't really belong to this town, but in that sense they belong nowhere. My friend Johnny Manzanet, who is a boxing commissioner now, once said to me: "You know, I sit here in New York, and I'm homesick for Salinas; I go home to Salinas and I'm homesick for New York. I don't know what the hell I am."

What seems to be forming is a special breed: the New York Puerto Rican. One who listens to La Lupe and the Beatles, who reads the *Times* and *El Diario*, who can move around the East Side pubs and still make it up to the Broadway Casino. He is a baseball fan, because of Orlando Cepeda and Roberto Clemente and a dozen other stars who came up from the island; but he probably does not look for the score of the Ponce-Caguas game anymore; he more than likely roots for the Mets (I have yet to meet a Puerto Rican who cared for pro football or rooted for the Yankees). But he no longer needs to go to prizefights to identify vicariously with heroes. He seems to be breaking down between two New York cultural traditions, with a touch of the third: the Puerto Rican with the can of beer in a paper bag playing dominoes on the street is the Irish Puerto Rican; the guy selling the beer in the *bodega* is the Jewish Puerto Rican; the guy starting to move into numbers and narcotics in East Harlem is the Mafia Puerto Rican. Ah, give me your tired, your poor . . .

Pete Hamill, "The Puerto Ricans in New York", New York Magazine

Robert Taylor, *Staff Writer*

Walk through *El Barrio*—the dis-
ct, in Spanish.
It's uptown, on the East Side of
anhattan.
The hot rhythms, the plaintive wail
Latin records pour from tenement
ndows and music shops. *Bodegas*
ocery stores), *barberías* (barber
ops), and Puerto Rican restaurants
t the streets, as do clubs where
minoes is the favorite pastime.
ovie marquees advertise Spanish
nguage films and stars.
You hear more Spanish spoken
an English.
You are in the heart of the princi-
l Puerto Rican settlement on the
ainland U.S.
Many groups have left an imprint
New York City: Italians, Negroes,
sh, Jews, and others. Puerto Ricans
e the latest to do so.
In 1910, 500 Puerto Ricans lived
New York City. Today the figure
850,000. That amounts to 11 per-
nt of the city's population.
Not all Puerto Ricans live in *El*
arrio. There are large Puerto Rican
ttlements in other boroughs of the
ty, and in cities in other states:
ewark (New Jersey), Stamford
Connecticut), and Chicago (Illinois).
Like earlier immigrant groups,
uerto Ricans took low-paying, low-
kill jobs. They did factory labor,
ushed garment district carts,
ashed dishes. But increasingly,
uerto Ricans are earning middle
nd upper incomes in business,
killed trades, and the professions.
Some have reaped fame in enter-
ainment, sports, and politics. These
nclude actor José Ferrer; actress Rita
Moreno; the Pittsburgh Pirates' Ro-
erto Clemente, and also Herman Ba-
illo, Borough President of the Bronx
New York).

The visitor to *El Barrio* is struck by the variety of people. Some Puerto Ricans are white, some are black, and many are varying mixtures of Caucasian, Negro, and Indian. Appearances range widely, from fair to dark skin, from straight to wiry hair, from blue to black eyes.

For an explanation of the richness of Puerto Rican looks, one must go back into history. Puerto Rico was inhabited by Indians when Christopher Columbus discovered it in 1493. The Spanish ruled the island for more than three centuries. French, English, and other Europeans also settled on Puerto Rico. Africans were brought there as slaves in the 16th century. In 1898 the U.S. took Puerto Rico from Spain.

As wide a separation between races did not exist in Puerto Rico as it did in the U.S. Slavery was not as harsh. Europeans, Africans, and Indians intermingled more, and often intermarried.

To learn more about Puerto Rico and race, *Urban World* talked to Herman Badillo, 39, the intelligent, handsome Borough President of the Bronx. Born in Puerto Rico, he came to New York at the age of 12.

"The Puerto Rican does not grow up with feelings of racism because racism is not part of the institutions of society," Badillo said.

A Protestant, Badillo attributed most of Puerto Rico's racial outlook to the Roman Catholic Church. "The church said the slave had to go to the same church as the master. Slaves were married in church and slave owners were not allowed to separate husbands and wives and children.

"The most important contribution that Puerto Ricans can make to America is to maintain the relaxed attitude toward race that they brought to the mainland."

—AEP photos by Robert Taylor

Questions for Inquiry and Discovery:

1. What does the author mean by El Barrio?
2. Does the El Barrio create a group awareness? How?
3. What problems do people in El Barrio have?
4. Why does the author feel that race is not a problem to Puerto Ricans?
5. Can the people in El Barrio adjust to their new environment?

Neighborhoods: Many Puerto Ricans Realize a Dream in Soundvi

By ALFONSO A. NARVAEZ

"It's almost like Puerto Rico," said Bertha Calo as she weeded her garden outside her $11,000 house at 1033 Underhill Avenue in the Soundview section of the Bronx. "It's very quiet and pleasant here."

For the Calos, their home, which they purchased a year and a half ago, is the first of the 18 years they have spent in New York. Up to two years ago they had lived in tenements on Manhattan's West side and worked—Mr. Calo as a diamond cutter and Mrs. Calo as a beautician.

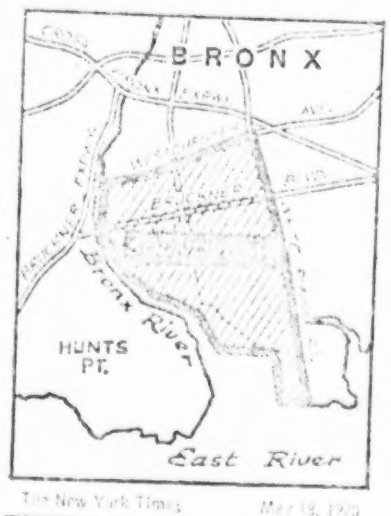
Their daughter, now 22 years old and married, was raised in the city and likes it here. So, instead of moving back to Puerto Rico, the Calos took their $6,000 of savings and used it as a down payment on the two-family brick house.

"We wanted to stay near our daughter and give her a hand," said Mrs. Calo as she stayed on the alert for a cry from her granddaughter, who was asleep in the house. "Maybe in five years we'll go to Puerto Rico, but for now we like it here."

Escape From Slums

The Calos and the [illegible] of other Puerto Rican families here who have been in homes or cooperative apartments or who have moved into middle-income housing in the area, the Soundview section—so called because of its proximity to the East River and Coney Island Sound—represents a far cry from the crowded, vermin-infested tenements in East Harlem or the South Bronx where they were raised.

In Soundview, in new one and two-family homes with



The New York Times May 18, 1970

ings with elevators, incinerators and play areas for the children, they can live away from the noise, dirt and crime of their old neighborhoods.

In buildings with names such as Tower Gardens, Mark Twain, Cloverleaf Towers and Rosedale Gardens, they can live and raise their families with the assurance that they are in a better neighborhood and still close to their places of employment.

The area, which is in the east central part of the Bronx, was once predominantly Italian and Jewish and contained hundreds of acres of what was once considered to be waste lands. Many former World War II soldiers will remember the area from the time that it housed hundreds of G.I. families in steel quonset huts, along what was then Eastern Boulevard, while there was a shortage of housing. Further east, toward Clason Point, goats grazed alongside mini-farms, tended lovingly by wizened Italians who dreamed of home.

family homes and new-law tenements met the needs of people of the rising Jewish and Italian middle class.

Today, many of the older homes are owned by Puerto Rican families who are making the move into middle-income status. Young Puerto Rican lawyers and politicians have bought apartments in the cooperatives that are alongside what is now Bruckner Expressway.

On large sites, high-rise middle-income housing has been built and at least six 21-story structures are going up. The smaller parcels of land have sprouted two-family row houses that sell for as much as $45,000.

"This area has the greatest concentration of middle-income Puerto Ricans in the city," according to Manuel Samalot, a real estate broker and builder. "When I first started selling houses in the area about 15 years ago, there were very few Puerto Ricans here, the area was predominantly Italian and Jewish. There were very few houses available to Puerto Ricans, so we started to buy property and build houses. Now I would say that the area is more than half Puerto Rican."

Sacrifice to Buy Homes

Mr. Samalot said that he had sold more than 1,500 to Puerto Ricans in the area bounded by the Bronx River, Castle Hill Avenue and Westchester Avenue. He noted that as more and more Puerto Ricans scrape together the money for a down payment they are moving into the area and broadening its boundaries into the Parkchester and Unionport areas of the Bronx.

"Many of them make fantastic sacrifices to buy homes," he said. "In many cases both parents have to work or they convert the ground-floor playroom into a third apartment to be able to carry the payments."

For Emilio Mercado and his family, their apartment in Leland House, a middle-income development at 945 Underhill Avenue, represents a dream come true. He was born in East Harlem and in the early nineteen-forties his parents moved to Simpson Street in the Bronx to get away from the deplorable conditions in their old neighborhood and to find a better area in which to raise their children.

Emilio joined the Army when he was 15½ years old, using his brother's name and birth certificate. When he was discharged in 1949 after serving three years, he returned to Simpson Street, where he met his future wife, Priscilla.

On Local School Board

Without a high school diploma, Emilio got a job as a shipping clerk in a factory. Today, after 20 years with the concern, Rab Electrical Manufacturers, he is general manager and on his salary of $15,000 a year is able to afford the $193.60 a month rent for the family's comfortable apartment of five rooms. They have lived there for almost six years.

Mr. Mercado devotes most of his sparetime to community work and was recently elected to the Local School Board.

"He's at meetings almost every night," said Mrs. Mercado, with a smile, "but he does find time to spend with the children."

The Mercados have three children who attend local public schools and are on the honor roll. The schools, Public School 100 and Intermediate School 131, are considered among the best in the Bronx.

Another resident of the area, Santos Figueroa, 53 years old, came to New York with his wife, Ana, in 1947 from San Juan.

Eight years ago, Mr. Figueroa opened a dry-cleaning shop and a year later purchased the necessary equipment to open another such place. His wife and two children help run the stores.

A Pressing School in Mind

Mr. Figueroa uses the dry-cleaning plant as a training school for neighborhood youngsters.

"No one ever gave me a hand when I was a kid," Mr. Figueroa said recently as he stood in the doorway of his shop at Gleason and St. Lawrence Avenues. "I see so many of the kids today that are turning to drugs and are literally going down the drain that I just had to do something. I teach a couple of kids what I know and when they're ready I just give them a push and get another boy."

Mr. Figueroa is an active member of Blessed Sacrament Roman Catholic Church, 1170 Beach Avenue, and is working with one of the local priests on a proposal to expand his shop into a regular school for pressers.

The church itself reflects the changes in the neighborhood. Until 12 years ago it had limited services in Italian. Today there are masses in

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...: Many Puerto Ricans Realize a Dream in Soundview Area of the Bronx

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The church itself reflects the changes in the neighborhood. Until 12 years ago it had limited services in Italian. Today there are masses in Spanish; there's a Spanish priest and all of the priests of the parish speak some Spanish.

The Church of the Revelation, a few blocks away on White Plains Road, still has weekly services in Italian and modern synagogues attest that Jewish families still live in the area.

However, not everyone is happy with the area. It contains thousands of units of low-income housing, and many of the residents complain that children and ... from the projects as well as drug addicts prey on ... middle-income tenants, ... ping cars or breaking ... milk dispensers and ... coin-operated machines in ... basements.

Some tenants from the older middle-income housing have already moved away from the area or have put in applications for apartments in Co-op City, a new development under construction in the North Bronx.

Questions for Inquiry and Discovery

Ask the students to read the article.

What is the main idea of the article?

Does this article indicate an economic advancement among Puerto Ricans?

What conclusions would you assume from the article?

ibs in City Substitute for Puerto Rican Plaza

NSO A. NARVAEZ
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Was All Alone'

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trickle and friends would often get together in private homes and apartments. Following World War II when the great waves of Puerto Rican migration came, many of the groups rented halls to hold their meetings and to socialize.

The movement toward more formal groupings also got its impetus from attempts to organize Puerto Rican workers in the hotel and restaurant industries and from later attempts to organize groups to participate in the Hispanic Day Parades.

Parade in June

The highlight of the year for most of the clubs is the Puerto Rican Day Parade in June, when each club supplies a float and often brings the Mayor of its hometown here to lead the club's contingent. Another important activity is the Puerto Rican Folklore Fiesta in August when many of the clubs have booths where products from the island are displayed.

The size of the clubs' active membership ranges from about 30 members in the Toa Baja Social Club to about 300 in the club from Rincon.

Most of the clubs are open only on weekends, when families can relax and exchange gossip or play cards or billiards. Others, however, have become involved in the anti-poverty program and have been providing service to the community on a full-time basis.

Through the Puerto Rican Community Development Project, an antipoverty group, 31 of the clubs have received funds for workers, who provide information to the public about housing, education, welfare, voter registration or about classes in remedial English.

Some of the groups have been funded directly by the Human Resources Administration, the city's antipoverty agency to develop specific programs. For example the Sociedad Maricaena, from Maricao, received $75,000 last year to conduct a program for senior citizens. The group hired four workers, a registered nurse and a social worker to assist 157 elderly persons in the Bronx. The workers visit the elderly, read and write letters for them, do the household chores or accompany them to the doctor or to one of the social service agencies.

Recently about 40 leaders of the various groups also formed an anti-narcotics program, which collected food and clothing for an addict rehabilitation center in the Bronx operated by the Ethiopian Orthodox Church at 956 Stebbins Avenue.

Despite the vitality they show now, the hometown clubs have an uncertain future. Mr. Gerena pointed out that the groups were formed primarily by older persons —the average age of club members is in the late 40's— who had been raised on the island.

"The young people have not been involved," he said. "Those who were born here have diferent kinds of relationships with other Americans. They will probably find other kinds of organizations to belong to, and the hometown clubs may well disappear with the first-generation Puerto Rican."

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ut 80 Clubs Here

Gerena, who is presi-
of the Congress of
Rican Hometown, a
r-old amalgam of
roximately 80 clubs in
, said that not all of
6 municipalities in
Rico were represented
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such as Ponce, have
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Questions for Inquiry and Discovery: Ask the students to read the article.

What is the main idea of the article?
Does the article indicate a group awareness among Puerto Ricans?
What does the article tell us about Puerto Rican culture?

The New York Times (by Michael Evans)

A registered nurse employed by Sociedad Maricaena, of Maricao, tending Mrs. Altagracia Mercado, who is blind. Group received money last year from Human Resources Administration to conduct a program for senior citizens.

Gary Azon

Members of Toa Baja Social Club dancing at group's meeting place, 491 East 137th Street, South Bronx. Donations from the dance were used to defray club's costs. Dues from 30 members are insufficient for rent and an annual parade.

THEME VI

Key: Teacher - T
Student - S

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Handlin, Oscar. The Newcomers. Harvard University Press, 1959. (T & S)

Hanson, Earl P. Puerto Rico - Ally for Progress. New York: Van Nostrand, 1962. (S)

Beale, Beatrice. 80 Puerto Rican Families in New York City. New York, 1958. (T)

Berbusse, Edward J. The United States in Puerto Rico. Chapel Hill: University of North Carolina Press, 19 . (t)

Bramfeld, Theodore. The Remaking of a Culture. New York: Harper & Brothers, 1968. (T)

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Burmer, John H. Spanish Speaking Groups in the United States. Durham: Duke University Press, 1954. (T)

Chenault, Lawrence R. The Puerto Rican Migrant in New York. New York: Columbia University Press, 1938. (T)

Colmon, Hilda. The Girl from Puerto Rico. New York: Dell, 1968. (S)

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Friedrich, Carl J. Puerto Rico - Middle Road to Freedom. New York: Rinehart, 1959. (T)

Gray, Lois. The Puerto Rican Workers in New York. New York, 1963. (T)

Gruber, Ruth. Puerto Rico - Island of Promise. New York, 1960. (S)

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Hanson, Earl P. Puerto Rico, Land of Wonders. New York: Van Nostrand, 1960. (S)

Hanson, Earl P. Transformation - The Story of Modern Puerto Rico. New York: Van Nostrand, 1955. (S)

Kurtis, Arlene. Puerto Ricans - From Island to Mainland. New York, 1969. (S)

Lewis, Gordon K. Puerto Rico. New York, 1963. (T)

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THEME VI Bibliography - Puerto Rican-American (Continued)

Mills, C. Wright. The Puerto Rican Journey - New York's Newest Migrants. New York: Harper & Brothers, 1950. (T)

Mintz, Sidney W. Worker in the Cone - A Puerto Rican Life History. New Haven: Yale University Press, 1960. (T)

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Padilla, Elena. Up From Puerto Rico. New York: Columbia University Press, 1958. (T & S)

Perloff, Harvey. Puerto Rico's Economic Future. Chicago: University of Chicago Press, 1950. (T)

Rand, Christopher. The Puerto Ricans. New York: Oxford University Press, 1958. (S)

Senior, Clarence. Our Citizens from the Caribbean. New York: McGraw Hill, 1965. (S)

Senior, Clarence. The Puerto Ricans - Strangers then Neighbors. Chicago: Quadrangle Books, 1965. (S)

Sexton, Patricia Cayo. Spanish Harlem. New York: Harper & Brothers, 1965. (T & S)

Sterling, Philip and Brau, Maria. The Quiet Rebels. Garden City: Doubleday, 1969. (S)

Stewart, Julian M. The People of Puerto Rico. : University of Illinois Press, 1956. (T)

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Sternau, Herbert. Puerto Rico and the Puerto Ricans. New York: The Council of Spanish American Organizations, 1958. (T)

Thomas, Piri. Down These Mean Streets. New York: Signet Books, 1968. (S)

Tugwell, Rexford. Stricken Land: The Story of Puerto Rico. New York, 1956. (T)

Tougo, Federico Rebes. Handbook of Puerto Rican Community, Vol. I. New York, 1968. (T)

Tuck, Jay Nelson and Vergura, Norma C. Heroes of Puerto Rico. New York, 1967. (S)

Tumin, Melvin and Feldman, Arnold. Social Class and Social Change in Puerto Rico. New Jersey, 1961. (T)

Wakefield, Dan. Island in the Sun. Boston: Houghton-Mifflin, 1957. (T & S)

Wells, Henry. The Modernization of Puerto Rico. Cambridge: Harvard University Press, 1967. (T)

THEME VI - PUERTO RICANS

Audio-Visual Materials

Films

A Girl from Puerto Rico - 20 min. - National Council of Public Relations
Dr. Ortiz - 20 min. - A.V.I. Bureau - Board of Education
Harlem Crusader - Spanish Harlem - 29 min. - E.B.F.
Minorities Have Made America: The Puerto Ricans - Warren Schloat Production
Puerto Rico - Operation Bootshop - 18 min. - A.V.I - Board of Education
Puerto Rico - Showcase of America - 18 min. A.V.I. - Board of Education
The Puerto Rican in New York City - 20 min. New York City Commission on Human Rights
Uptown - A Portrait of the South Bronx
World of Pui Thomes - N E T

Filmstrips

Puerto Rico and the Puerto Ricans - Urban Media Materials
Puerto Rico - History and Culture - Urban Media Materials

Records

Neuva York - Documentary of Puerto Rican New Yorkers - Folkways and Scholastic Records
Songs and Dances of Puerto Rico - Folkways and Scholastic Records
Simulation Games
Take a Tour of Puerto Rico
Vamonos - Pitman Publishing Company

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APPENDIX

Organizations Available for Resources in Ethnic Studies

Ahepa - 1422 K Street, Washington, D. C. N.W.

Amalgamated Clothing Workers of America, AFL-CIO, 15 Union Square, New York, N. Y.

American Academy for Jewish Research - 3080 Broadway, New York, N. Y.

American Citizens of German Descent -460 Chapman Street, Irvington, N. J. 07111

American Committee for Irish Studies - Marquette University, Milwaukee Wisconsin

American Committee on Italian Migration - 5 E. 35th Street, New York, N. Y.

American Council for Nationalities Service - 20 W. 40th Street, New York, N. Y.

American Friends of Greece - 548 5th Avenue, New York, N. Y.

American Friends of Refugees - 866 United Nations Plaza, New York, N. Y.

American Historical Association - 400 A Street S.E., Washington, D. C. 20003

American Hungarian Library - 215 E. 82nd Street, New York, N. Y.

American Immigration and Citizenship Council - 509 Madison Avenue, New York, N. Y.

American Irish Historical Society - 991 5th Avenue, New York, N. Y.

American Irish Immigration Commission - 326 W. 48th Street, New York, N. Y.

American Jewish Archives - Hebrew Union College, 3101 Clifton Avenue, Cincinnati, Ohio 45220

American Jewish Committee - 165 E. 56th Street, New York, N. Y.

American Jewish Congress - 15 E. 84th Street, New York, N. Y.

American Jewish Historical Scoiety - 2 Thornton Road, Waltham, Mass. 02154

American Jewish Institute - 250 W. 57th Street, New York, N. Y.

American Latvian Association - Suite 9B, Shoreham Building, 806 15th St. N.W., Washington, D. C.

American Museum of Immigration - 15 Pine Street, New York, N. Y.

American Political Science Association - 1527 New Hampshire Avenue N.W., Washington, D. C. 20036

American Scandinavian Foundation - 127 E. 73rd Street, New York, N. Y.

American Sociological Association - 1001 Connecticut Avenue N.W., Washington, D. C. 20030

Ahepa - 1422 K Street, Washington, D. C. N.W.

Amalgamated Clothing Workers of America, AFL-CIO, 15 Union Square, New York, N. Y.

American Academy for Jewish Research - 3080 Broadway, New York, N. Y.

American Citizens of German Descent -460 Chapman Street, Irvington, N. J. 07111

American Committee for Irish Studies - Marquette University, Milwaukee Wisconsin

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American Scandinavian Foundation - 127 E. 73rd Street, New York, N. Y.

American Sociological Association - 1001 Connecticut Avenue N.W., Washington, D. C. 20030

Americans of Italian Descent - 400 Madison Avenue, New York, N. Y.

Anti-Defamation League - 315 Lexington Avenue, New York, N. Y.

Bulzekas Museum of Lithuanian Culture - 4012 Archer Avenue, Chicago, Illinois 60632

Center for Migration Studies - 209 Flagg Place, Donegan Hills, S. I.

APPENDIX - Organizations Available for Resources in Ethnic Studies (Continued)

China Institute - 125 E. 65th Street, New York, N. Y.

Chinese Chamber of Commerce - 2 Mott Street, New York, N. Y.

Commonwealth of Puerto Rico - 666 5th Avenue, New York, N. Y.

Farband Labor Zionist - 576 6th Avenue, New York, N. Y.

H.I.A.S. Service Limited - 200 Park Avenue South, New York, N. Y.

Theodore Herzl Institute - 515 Park Avenue, New York, N. Y.

Holland Society of New York - 122 E. 58th Street, New York, N. Y.

Immigrant Archives - University of Minnesota, Minneapolis, Minnesota

Immigration History Group - Kansas State University, Manhattan, Kansas

Immigration and Nationality Lawyers - 50 Court Street, Brooklyn, N. Y. 11201

Immigrant Research Digest - University of Pennsylvania, Sociology Department, Philadelphia, Pennsylvania

Immigrants Service League - 608 South Dearborn Street, Chicago, Ill.

International Ladies Garment Workers Union - 1710 Broadway, New York, N. Y.

Institute of Human Relations - 165 E. 56th Street, New York, N. Y.

Irish Echo - 1849 Broadway, New York, N. Y.

Italian Historical Society of America - 113 Columbia Heights, Brooklyn, N. Y.

Italy - America Chamber of Commerce

Jewish Daily Forward - 175 E. Broadway, New York, N. Y.

Jewish Day - 183 E. Broadway, New York, N. Y.

Jewish Publications Society of America - 222 N. 15th St., Philadelphia, Pa. 19102

Jewish Theological Seminary - Broadway at 122nd Street, New York, N. Y.

Joint Distribution Committee - 60 E. 42nd Street, New York, N. Y.

La Prensa - 181 Hudson Street, New York, N. Y.

Museum of the City of New York - 104th St. & Fifth Avenue, New York, N. Y.

National Conference of Christians and Jews - 43 W. 57th Street, New York, N. Y.

New York Genological and Biographical Society - 122 E. 58th Street, New York, N. Y.

New York Historical Society - 170 Central Park West, New York, N. Y.

Chinese Chamber of Commerce - 2 Mott Street, New York, N. Y.

Commonwealth of Puerto Rico - 666 5th Avenue, New York, N. Y.

Farband Labor Zionist - 576 6th Avenue, New York, N. Y.

H.I.A.S. Service Limited - 200 Park Avenue South, New York, N. Y.

Theodore Herzl Institute - 515 Park Avenue, New York, N. Y.

Holland Society of New York - 122 E. 58th Street, New York, N. Y.

Immigrant Archives - University of Minnesota, Minneapolis, Minnesota

Immigration History Group - Kansas State University, Manhattan, Kansas

Immigration and Nationality Lawyers - 50 Court Street, Brooklyn, N. Y. 11201

Immigrant Research Digest - University of Pennsylvania, Sociology Department, Philadelphia, Pennsylvania

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New York Genological and Biographical Society - 122 E. 58th Street, New York, N. Y.

New York Historical Society - 170 Central Park West, New York, N. Y.

New York City Municipal Archives - 238 Williams Street, New York, N. Y.

New York City Municipal Reference Library - Municipal Building, New York, N. Y.

New York City Public Library - Newspaper Division, 521 West 43rd Street, New York, N. Y.

Organization of American Historians - University of Utah, Salt Lake City, Utah 84112

Polish American Historical Association - 3030 Edwin Avenue, Fort Lee, N. J.

APPENDIX - Organizations Available for Resources in Ethnic Studies (Continued)

Polish Institute of Arts and Sciences - 59 E. 66th Street, New York, N. Y.

Progresso - 155 Perry Street, New York, N. Y.

Puerto Rican Community Conference - 2642 Broadway, New York, N. Y.

Puerto Rican Information Lervice - 605 3rd Avenue, New York, N. Y.

The Swedish Pioneer Historical Society - 2408 Arrington Avenue, Evanston, Illinois 60204

United States Department of Justice - Immigration and Naturalization Service, 20 West Broadway, New York, N. Y.

Western Jewish History Center - 2911 Russell Street, Berkeley, Calif. 94705

Workmen's Circle - 175 E. Broadway, New York, N. Y.

Yiddish Scientific Institute (YIUO) - 1048 5th Avenue, New York, N. Y.